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स्मरण

(The Rosary as Token of Love)

By
"MASTERJI"
(Zinda Kaul)

स्मरण

"THE ROSARY AS TOKEN OF LOVE"

AND

OTHER KASHMIRI POEMS

WITH

Explanatory Translation in English

BY

"MASTERJI" (ZINDA KAUL)

PART Ist & 2nd

Price : 2/-



MASTERJI

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श्री गणेशाय नमः ॥

लोलु दयस प्रार्थना

1—HYMN TO LOVE

१ बुछिम गत चा'ज दैवागत,

चे विन दय नो सश्य लोलो ।

मि अन्दर कर पनुन मन्द्र,

बु चेय पूज़ा करय लोलो ॥

1 Great Love, I have seen that they power (to raise man) is marvellous as God's I know no God apart from thee. Make thou my heart thy shrine, and I will worship thee. (*God is love*).

२ बु चाने वेरि समुरावय,

अ'छिव किन्य रंग, रूपक रस ।

कनव किन्य शब्द, साज़ुक मस,

अ'नित खास्यन भरय लोलो ॥

2 For thy sake I will gather through my eyes the essence of Form and colour; through my ears, the vintage of Sound and song. With these I will fill thy cups. *All powers of mind are meant to help Love gnow*).

३ मे कुन वुछय वुछय असान छुख,
दूरि रूज़ित आसमानन मंज़।
गुपित छुख दासतानन मंज़,
यि दूर्यर नो ज़रय लोलो ॥

3 (At present) thou smilest at me from distant heights (as an ideal), or hidest in stories of heroism. This distance I can not tolerate (*I want to feel thee in my heart.*)

४ फ़िज़ा त्रा'वित मे खनिम'त्य जिस्य,
ज़मीनस तल त पूरन्य छिम।
स्यठा देवार लूरन्य छिम,
चे र'स्तुय क्या करय लोलो ॥

4 Alas ! forsaking the open air (of fellowship with all creatures), I have dug pits in the earth (for my abode), and have raised round me many walls (of exclusiveness.) The law of Karma demands that) I

shall have to pull down these and fill up those. How can I do all this without thy aid? (*Love makes all things easy.*)

५ बु छुस पां'पुर चे दीपस पत,
चटित यिम जाम. करहा गत।
दिह्म नय जाम. चटनिच व्रत,
क्यु'मा हयू मा मरय लोलो॥

5 I am a moth, thou art my lamp I want to slip out of this (caterpillor) garment and lay down my life in going round thee. But unless thou grant me the will to burst the bonds, I must die the inglorious death of an earth-worm—wilt thou like that? (*Dying for love is the only glorious end*).

६ नितम पंपोष. पादन तल,
तिमन हुंद भंबुरा सूज़ित।
कंडयन प्यठ छुस मरे रूज़ित,
बु चाने आसरय लोलो॥

6 Send one of the black bees (i. e. lovers of thy lotus-like feet to guide me thither. While living in this body, I am restless like one lying on thorns-sustained by the hope that I shall some day be among thy devotees, (*Only a true lover can teach love.*)

७ ज़मीनस ज़न्मकिस व'विमत्य,
अशिक्य दुर्दान, कंह भ'विमत्य।
अछिन मंज़ छिम र'छित थ'विमत्य,
तिमय ख्रावे जरय लोलो ॥

7 My life is like a piece of land given me to cultivate. In it I have sown tears and reaped pearls (of tears). Those I have preserved in my eyes with reverent care. When thou comest to me, I will adorn thy sandals with these pearls (weeping at thy feet for joy.)

८ यिमन जोयन अंदर य'दुवय,
छु चाने सहज़ु धर्मुक ज़ल।
बठयन हुंद छुस सम्योमुत मल,
मे चावुम आगरय लोलो ॥

8 The various streams (so many religions) contain more or less of the (life-giving) water of thy simple law (universal fellowship). But they have gathered impurities in passing between their banks (i.e. through priests and books). So let me drink at the source.

९ पनुन मे तेजकुय आगुर,
यिमन ज़र्रन अन्दर भासुन।
कुनर भा'वित यि दुय कासुम,
गटे हंदि गाशरय लोलो ॥

9 Thou art the source of light and withal my own true self. Let me see thee shine in all these motes (i. e. all things around me.) Initiate me into the philosophy of at - one - ment and remove from me this duality (between life and forms), O remover of the world's darkness !

——:-o-:——

योर आमुत गिंदने

HE MANIFESTS HIMSELF FOR AMUSEMENT.

१ राज. पन.नें देश. द्रामुत,
योर आमुत गिंदने।
नच.नस ज़न मोर आमुत,
योर आमुत गिंदने ॥

1 The King (Atma) has, of his own will, descended from his plane (of pure spirit), and come here (into spdce and time and matter) to amuse himself. In

his joy he is like a dancing peacock. (displaying beauty and seeking love.)

२ मटि ह्य'तुमुत छुस सफ़र,

आ'वित घयु'क आराम प्रंग।

तत बरस दित तोर आमुत योर०

2 He has left (for the time) his seat in bliss and accepted the discomfert of the journey, so that the door of his house of bliss seems to be locked up for the present.

३ पान-दित मायायि बल, तत पान. द्रामुत ज़ेनने,

आज़मावनि ज़ोर आमुत। योर०

3 He has himself given great power to Maya (his opponent in play) and come to wrestle with it and conquer it. He comes to show his prowess!

४ रंग. रु'स्त आ'सित ख'तुस मा रंग ला'गित नक़शि पुछय,

छु'त क्रहुन तय हो'र आमुत। योर०

4 There was no fun, no eclat, while he was 'without colour'. So in order to paint his picture he has become white, black (and admixtures of these (i.e. spirit, matter, and their interplay).

५ ठान. रुस्तुय भान. पल्ज़्या, भान. र'स्तुय ठान. क्या ?
कुन ब'नित, यिम ज़ोर आमुत । योर०

5 An utensil without a lid is not much use; a lid without a pot has no meaning. So the One has become all ihese pairs of opposites (like spirit and matter, life and death, light and darkness, and so on)

६ देशु. रुस्त आ'सित सु पानय, बन्द देशुक छावने,
ज़न जवाहिर योर आमुत । योर०

6 He is beyond space; yet, of his own will, he has accepted limitation by space. So has our Gem (Jawahar), of his own choice, accepted imprisonment and arrest at the hands of his country. ('Band' *means* 'limitation' *as well as* 'imprisonment; 'Desha' *means* 'space' *as well as* 'country'.

७ वेह. मा छुस कुनि, ज़न छुस जा'नुमुत ठहरुन मरुन
बुछने सत पोर द्रामुत । योर०

7 He (as a Jiva) cannot keep still; he considers cessation of motion tantamount to death. He is out to implore (and conquer) all the seven planes of matter).

८ मुश्क अंबर भागरान, कुनि सुय चन्दुन त ही,
कुनि ख्वय अरखोर आमुत। योर०

8 In some places he is sandalwood and jasmin, giving out clouds of fragrance, elsewhere he is nettle and *arkhor* (a tree whose touch causes skin disease.)

९ पालवुन तय घालवुन सुय, तारवुन तय मारवुन,
गाव ग'व स.ह ब्रोर आमुत । योर०

9 He protects and destroys, he helps and hinders. He is here the cow or sheep, and there the cat or tiger.

१० जीव. सैलावा विखुत, यत ज्यु'न मरुन अगुर त अन्द
ग्रज़वुन द'ह-धोर आमुत । योर०

10 He has become a terrible and tumultuous flood of creatures whose source and end are Birth and Death.

११ कुनि सुय टा'गोर आमुत, शंकराचार्य त बुध,
कुनि असि हयू चोर आमुत। योर०

11 There he is a Buddha, a Shankara, or a
gore; and here he is a simpleton like myself.
us has he come here to amuse himself.

——:-o-:——

अज़ वाति

HE WILL ARRIVE TODAY

१ अज़ वाति बूज़ुम मोल म्योन,
कोसम वतन वथरावसय।

1 My father-guru, I learn, will arrive today. I will
ver his path with flowers.

२ लछ. ज़न दुवित संताप पाप,
अंतः करण घर नावसय। अज०

2 I will clean my mind's house by sweeping
ay all sin and sorrow as so much dust.

३ ठाकुर कुठिस मंज़ रंग.रुत,
प्रंग आदरुक पैरावसय। अज०

3 In my *puja room* I will make for him a nice
at of honour.

४ स'मुरित र'सिल्य रुत्य कर्मफल,

मस. खा'स्य भ'र्य भ'र्य थावसय। अज०

4 I will fill for him cups of juice drawn from the fruits of all my good karmas ever done in any life.

५ अशि गंगवजे खोर छलस,

रूमालि गुम. वु'थरावसय। अज०

5 I will wash his feet with the holy water of my tears, and wipe his sweat with my best handkercheif.

६ तिम पाद हृदयस प्यठ र'टित,

दुःख दा'ध ज़न्म'क्य भावसय। अज०

6 Holding his feet upon my heart I will tell him all my troubles and sorrows.

७ कु'छि क्यत रछुन लु,कचारकुय,

स.मरित चितस अज़ पावसय। अज०

7 I will recall, and so remind him of, how he used fondly to carry me about in his arms, when I was a child.

८ भावुक घजर लोलुक सज़ूर,

वा'लिंज मुचरित हावसय। अज०

8 I will open my heart and show him the intensity and depth of my reverence and love,

९ नु'व नागरादस सोंत ज़न,

स्नेह मायि हु'द वुज़नावसय। अज०

9 I will cause (the moisture of) love to bubble up in his heart as the spring season brings fresh water to a spring.

१० गुरु भावनाये स.त्य शेर,

न'मुरित खु'रन तल त्रावसय। अज०

10 With reverence for him as my Guru, I will bow and bring my head down to his feet.

११ घर. बार तय आसुन बसुन,

सोरुय पनुन पुशिरावसय। अज०

11 I will give over to him my home and house property and all.

१२ गट. प'छय च'न्दर ज़न नाम-रूप,

अक अक कला विगलावसय। अज०

12 As the moon in the dark fortnigh
digit after digit, so will I give away all I
'name and form'.

१३ सुर्यस अन्दर लय प्रावि ज़ून,
सार्यय वनन त्यच मावसय । अज०

13 Then the moon (my lower ego)
absorbed in the sun (the higher self), and
of the month will for me become *amavasi*
the moon is in conjunction with the sun
invisible.

——:-o-:——

गुरु भक्ति

DEVOTION TO TLACHER

१ आमच मनस र.च वासना,
ईश्वर सफल करिनासन ।

1 A pious longing arises in my mind
the Lord fulfil it !

२ एकांतकिस गहीलस अन्दर,
उपरामकिस शहि लिस अन्दर,

पंपोष पोद्न दून मलान,

पन.निस गु'रस बो आस.हा। ईश्वर०

2 It is that in (the wood of) solitude and (shade of) retirement from the world I may be rubbing the lotus-like feet of my Guru.

३ पूज़ायि विध कें़ह ज़ान. मा,

लोलस निषध कें़ह मान. मा,

छ'यपि - चूरि कुनि म्यूठा दिवान,

लु'त तत खुरस बो आसहा। ईश्वर०

3 And, as I neither know the prescribed way of *puja*, nor believe that anything can come ami to love, I might stealthily and silently imprint nc and then a light kiss on those holy feet.

४ य'च लाल. अ'छ व'छ थावबुन,

अ'छ - टींटि ब़स्त उ'श त्रावबुन,

सुन्दर मुख.च कांती वुछान,

तस सुन्दरस बो आसहा। ईश्वर०

4 And, out of excessive affection, I r my eyes open and shed tears without w cdntemplating the beaty of his face.

५ वानी तसुंज़ विज्ञानमय,
ज़न साम. ग्यवनस पान. द्य,
तन - मन व'नित कन वोज़ावुन,
मधुरिस स्वरस वो आसहा। ईश्वर०

5 And I may be physically and mentally a
ears to listen to the sweet music of his speec
which is as full of wisdom as *Sama Veda* chant
by Brahma himself.

६ सत शब्द नु'न विस्तारिहे,
उद्गीथ. स्वर थु'द खारिहे,
करवुन मनन सादुल चवान,
श्रवणुक सु रस वो आसहा। ईश्वर०

6 And he may distinctly expound the Word
truth, and raise the Om-sound to high pitch, whi
I may be drinking with relish the nectar of t
teaching, and reflecting over it.

७ बूज़ित श्रवण पादन प्यमुत,
संसार. निश मुकलित गमुत,
पुशिरित पनुन सौख्य जगत,
परमेश्वरस वो आसहा। ईश्वर०

7 After so listening, I may fall at his feet, and be liberated from the world, all *my* world beieg entrusted to the Loid.

८ वुज तात. वन्य वन्य गारिहम,

करपद्य. हृदयस सरिहम,

जल - बिंदु जन मीलित गमुत,

सुख - सागरस बो आसहा। ईश्वर०

8 He may then say, 'Arise, my dear', and feel my heart with his lotus - like haud, while I have fellen like a drop into the sea of bliss !

— —:-o-:— —

प्रेमुक निशान.

TOCEN OF LOVE

१ स्मरण पन.ज दिचानम,

प्रेमुक निशान. विमियेे !

र'छरुन त'गुम न. रोवुम,

ओसुम न भान. विसियेे !

1 Listen, my friend, He gave me his Resary as ken of his love, but alas! I failed to take good of it, and lost it! I *was* unworthy!

पत कालि छुम न दितमुत,
स्वन मु'क्त दान. त्रिसिये!
अ'न्य सारि क्या लमक वु'न,
तिम मु'क्त दान. त्रिसिये !

2 I have no hope to recover those precious ads by groping about in my blindness. To be so ky one must have given rich gifts to the poor in e's past lives, which I have not done.

वा'लिजि मंज़ थवुन गु'छ,
हावुन थ'वुम अथस प्यठ !
राह कस छु कु'र मे पानस,
नुक्सान पान. त्रिसिये !

3 I ought to have treasured it in my heart, but held it in my hand to make a show of it. So one else is to blame; I myself am responsible r such grievovs loss!

४ हावुन छु रावरावुन,
चावुक समर छु ख्वासी !

थावन ज़ि छाव. बापत,

भानन छि ठान. विसिये !

4 To show one's treasure is to loss it ; the result of impatience to pluck and show one's fruits is unripeness. Hence people cover up their utensils that the food within may be perfectly cooked.

५ यन. सुय निशान. रोवुम,

तन. मच. गयस त. फलवा !

न्युन ह्य'नन कँह त फेरान,

छस वान. वान. विसिये !

5 Since I have lost this token, I go, like one out of wits, from shop to shop without meaning to buy or beg anything. (*Those who go from faith to faith grasp none*).

६ ब्यसरुन पनुन वनस क्या,

वननस ति वार छुम न. !

बुथ मा सम्यम दुहस थी,

गछ़. कु'त शयान. बिसिये !

6 Tell him of my thought - lessness ! I don't see how I can dare to face him while the Day is

looking on (with so many eyes); I can not disturb him at night.

७ यछ. पछ. म हार ब्याका,

हयत युर्य वाति कांछ.। !

तस छा क'मी निशानन,

भ'र्य भ'र्य खज़ान. व्रिसिये !

7 Dear friend, pray, do not lose hope and faith no wonder if some one is even now coming here to you with another token: he has no lack of tokens; his treasuries are full of them.

८ डोलन कुहन वनन मंज़,

शोलन छि गुलशनन मंज़,

ज़ोतन छि तारकन मंज़,

का'त्याह निशान. व्रिसिये !

8 His tokens are lying ungathered in hills and woods, or brightly blooming in flower-gardens, or shining, scintillating among the stars.

९ व्यसरित ड'लित पथर प्यत,

बुथ क्या दिमव त'मिस निश ?

पथ फर.न'क्य पकन छा,

यिथ्य ही बहान. व्रिसिये !

9 Having been thoughtless and lost our balance and fallen, we dare not fare him, such lame excuses to turn back from devotion will never do.

१० मानव ज़ि अ'स्य हयमव पत,
छ.ोर्या तसुन्द मुहब्बत ?
पैवंद यि आदनुक छा,
शुयं दोस्तान. ? विसिये !

10 For, supposing we withdraw, can his love let us go ? The eternal bond (between the human soul and God) is not fragile and flimsy like the bond of children's friendships.

११ ड़िल फुटिमत्यन सु तोषन,
य'च. ग'रिमत्यत छु रोषन !
गछ. व'रिमत्यन सुदामन,
पृछ. गायिवान. विसिये !

11 He is affectionate towards the humble repentant; though he pretends to be angry with those who are too clever; if you don't believe me, go and ask a side the devotees like Sudama, whom He has accepted.

१२ अ'न्दि प'त्त तती छु आसन,
बुथ.ओर सूर दासन !

बोज़ान छु माय ला'गित,
लोलुक तरान. विसिये !

12 He, the all-knowing innocent Child, is neve far from saints like the blind Surdasa, and listen quietly and silently to their songs of loving devotion.

नातया'री

UNPREPARED

१ म्यानि खोतः युस भरान मे यछ. त लोल,
आश तय गाश ओश तय सर्कार म्योन,
कांछवुन मे छारवुन तय गारवुन,
सोव यस सृत्य ओसुमुत लुकचार म्योन,
प्रार.वुन मे आदनुक दिलदार म्योन ।

1 My Lover from eternity who loves me more than I can love myself; who is my hope, my light, my lord and king; who wants me, seeks me and calls me; with whom my childhood was full of bliss,—he waits and waits for me.

२ त'म्य द'पुम - "केंह काल यत देशस अंदर,
यत मकानस रोज़ म्या'जी वत वुछान,
दूरिरस मंज़ वारि फु'लनय लोल. पोष,
आ'ज़ि हमसायन हकन तिम भा'गरान,
तार चोन अद. ज़ान. वो तय कार म्योन" । प्रार०

2 When he sent me here, he said, "Live in this land and in this house, ever desiring to see me. During separation from me flowers of love will bloom in your little garden (the heart) Distri-bvte these among your neighbours—that is the only way to send them to me ! Your own welfare is business ; leave that to me."

३ "यत कुलिस सग दिव ज़मीनस वाति स्रेह,
लोल य'म्य यस कां'सि ग्रु'र त'म्य ग्रु'र दयस,
लोल त'स्य निश. द्राय त'स्य वातान चु'पार्य,
गाटल्यव यी ज़ोन यिम वा'तित पयस,
यी छु लोलुक मर्म यी असरार म्योन" । प्रार०

3 "See, when a man waters a plant in any part of the earth, the moisture is received by the Earth; so when a man loves any being — no matter whom, the love is received by the Lord All love comes from Him and is received by Him from everywhere. The wise who know the mystery have found this—My secret and that of Love."

४ खत पतर सोज़ान छुम यु'त कोल. वा'श्य,
काग़ज़ान हुंद रंग ब्युन ब्युन बेशुमार,
पोष मर्ग बु'ड सरा तारक नभा,
नद्दिया यत अहरबल ही आबशार,
पोषनूला, पांपुरा, इम्बर्ज़ला,
खिन्द. कर.वुन्य हर्ण ज्यूर्या शीरखुर,
मा'रिमुन्दा, सुन्दरा, बु'ड गाटुला,
पु'ज फकीरा, नफस. तुरगस शहसवार,
केंह न आसित युस दपान-संसार म्योन। प्रारवुन

4 He sends me letters occasionally. They ar dressed in many different envelopes—a flowery meado a large lake, a starry sky, a stream with cascad and falls like, Ahrabal, a nightingale, a betterfly, narcissus, a frisking pair of young fawns, a handsom man, a beautiful woman, a great wise man, a tru *Sadhu* who can curb low desire as a master-rid curbs a fiery steed, and, though he has nothin believes the world is his by right of love.

५ प'तिमि पहरच त्रोव य'लि पु'तज़ूनि गाह,
मुश्क पोषच छ'ट, सपुन खुशबोय वाव,
प'शनूलन नाल. ह्यु'त वन-हारि बूल,

साज़ आंकाशुक त अ'रुक जा'विल्याव,
व्यूर ह्यत लु'त लु'त पकान स्वगुर्क हवा,
त्युथ समा सां'पुन मे दु'प सुय यूर्य आव,
साल. र'स्तुय आव. बालय यार म्योत। प्रवुन०

5 One night, towards dawn, the late-risen moon, shed her light, the flowers breathed out their fragrancee and the air became sweet smelling: the nightingale sang and the *myna* spoke; the hum of space and the sound of the brook made finer music; a heavenly breeze, pollen-laden, went gently by; the scene became so beautiful that I thought he, my eternal lover, had come ...... But how did he come without my invitation? *God is ever ready to come to us, but will not come uninvited.*

६ मंद्छेयस य'च. गुमव मूत्य गा'म श्रान,
छुंड छ़्.प दिमहा नतय गछ़हा म'रित,
डेशमय यमि हाल. मन मा हुंन्द्र्यस,
बुय बरिश भियि रोज़हा दूर्यर ज़'रित,
मं'ज़ वस्तुर, पान तामत छुम न साफ,
संज़ कें्ह पूज़ायि हुंद मा छुम करित,
यिम न भा'गरामत्य मे लूकन लोल. पोष,
माल. करहक तिम वुछिम पेमत्य हरित,
श्रूच. जाया छम न, वथरावस कते,

गर्दि तय घवेंठि सत्य आमुत भ'रित,
भान. कुठ गोमुत छु ठाकुर द्वार म्योन। प्रारवुन०

6 I felt abashed, bathed in perspiration; I wishe to hide or even die; for should he see me in th present plight, his warm heart might well grow colc Better would it be if I suffered separation from hir a little longer. For my house, my dress, and eve my person were not clean; and I had not the puj things ready. The flowers that, in spite of his orders I had not distributed among my neighbovrs migh serve to make garlands for him; but, alas ! they ha faded and fallen. Then I had no holy place in which to make his seat, for the puja room (my heart) ha turned into a store-room filled with household thing and dust (i. e. cares and impurities) !

७ युद वनय लोलस-छि तस ग'मित्य फुट.ल्य,
सा.ल. रस्तुय सानि युन ज़ानन छु आर,
तंबलुन बोलुन त हैहे हावसय,
व्युच. छु लोलस ताव च्यड पछ. ए.तिबार,
युथ समा आखिर नन्यव खत ओस भ्याक,
पान. कु'त यियिहे म. जा'नित नातयार,
शर्म रीछवुन म्योन पर्दय दार म्योन,
प्रारवुन मे आदनुक दिलदार म्योन।

7 It's true that his love for me is pent-up within him (ready to rush out), but to me come without my invitation he considers undignified. It is low desire that is impatient and worried and suspicious: Love trusts and waits with confidence. The scene described above proved to be another *epistle*. Himself he could not come while he knew I was unprepared. He could not wish me to be exposed or put to shame. So he waits patiently—my lover from eternity!

——:o:——

जोगि राय

THE GREAT YOGI

१ ज़ज़रुन अ'चित यावुन गलित,
ज़न्मुक यि दोह गछ.वुन ड'लित,
उपदेशके अभिलाषि बो
जंजाल. निश द्रायेस च'लित,
कीरित मरन तय मंदरन,
अथ. छ.ञ बु आयेस खोर फ'लित,
मानस-वलय आना क'रुम,
जूग्या वुछुम भस्मा म'लित,
अबुरस अन्दर ज़न काच. ज़ून,
नूरुक बदन सूरस ब'लित।

1 When the prime of my life was past and my bead began to turn grey; when the day of my present life was decelining, desirous of inititation into matters spiritual, I managed to escape the worries of household life. After visiting many shrines and holy places I returned foot-sore and empty-handed One day I took a dip into the waters of Manasabal (lit. depth of the mind), and saw a Yogi besmeared with ashes. He was like the autumn moon hid by clouds,—his shining fair complexion dressed in the grey of the ashes.

२ तस बाल. पानय इष्टदेव,
        य'च. लोल. प्रकटयोमुत बुना,
रुझित दमा आलव ग्युक,
        बूझित वुफित गोमुत बुना,
त'म्य वा'लमुत अमृत अ'मिस,
        विसरित व'सित प्योमुत बुना,
मूर्छायि पत. प्रत शायि तम,
        छारान वेह ख्योमुत बुना,

2 I learnt that while he was a boy, he had loved ardently and his Ishta-deva (chosen object of worship) had appeared before him; but, after styaing only a little while, he had heard a call from his home above and had flown away. Sorrow-struck, the

boy had let fall from his hand the nectar brought down for him by the Deva. Then he had fainted and, after coming to, had in vain searched for him everywhere, and attempted to poison himself.

३ तन. छुस न रोच.ान अन त पन,
　　　　नुन क्या त स्यु'न ग्रु'न क्या त ज़ग,
सुय राग तय बैराग ह्यत,
　　　　संसार. निश रूज़ित अलग,
ज़खमन तुलित नम. स.त्य क्रा'यं,
　　　　ललवान लोलच मीठ दग,
वह.रा'च़ वुज़ामलि निश्तरय,
　　　　मुचरा'वमुच़ ज़न उ'ब्र. रग,
अ'छ कल्पकुलिचे लोलरे
　　　　द्रमनस दिवान अशि सु'त्य सग।

3 Since then he has no appetite for food or drink, savoury or insipid, white bread or brown. Cherishing the one offection and consequent distaste for all else, he remains aloof from the world, and, opening his wounds with his nails, he nurses the sweet anguish of love. At the thought of the Deva. his Kalpa-taru (the celestial tree that bestows all desirable things), his eyes shed a torrent of tears

and water the sward under his feet-as when in the rainy season the lancet of a lightnsng flash opens the vein of a rain - cloud.

४ स्मरान रुम. रुम. मार.मुत,
सुय ध्यान दु'र गोमुत स'नित,
युस रूप तत ध्यानस अन्दर,
सुय र'छ़ त सुय सीनस ख'नित,
सुय भाव हृदयस आवरित,
पूरित, भ'रित, व्यापित घनित,
नरिपान नित त'त्य आलवान,
तमि दीपकुय पां'पुर व'नित,
मोछ़िच त वैकु'ंट.च न जाय,
अति ओर कुत छ़्यक. क्या व'नित।

4 By his remembering every moment his cruel love, the picture has made deep and strong impression on his mind—affection for him has so occupied filled, and pervaded his heart that there is no room in it for thoughts of heaven or salvation, much less (as is needless to say) for worldly things. Having become a moth of that lamp, he turns his limbs round it (offering himself as sacrifice).

५ लोल.च दशा डीशित तसंज़,
थ'र ज़न प्ययस हर्द.च छ'नित।

5 Having seen the intensity of his love, I trembled like a bush shaken by autumn-wind and despoiled of all its foliage.

६ लोलस छु यी माने अगर,
अ'स्य क्या सना ज़ानान लोल,
शुर्य गिंदुना या खु'श-गफ़ा,
या हावसा गं'ज़रान लोल,
युस पां फ़िरिस सुद्रस अंदर,
मिलवित अहं 'शिरान लोल,
त्युथ वां'सि मंज़य का'सि मंज़,
कुनि शायि काँह डेशन लोल,
शमशेंर. धारन प्यठ नचुन,
त्युथ हयुव ति छा आसान लोल।

6 If this is love, thought I. we really have no idea of it; we take it to be a children's play, a pleasant chat, or a passing desire. That love which mingless a Drop with the Ocean and makes it forget its ego is so rare that some one may see it somewhere in some one once in a life-time. Indeed, it si harder than dancing over sword-blades !

७ मंदछित गुमत अंदर बु'डित,
वदवु'ञ़ ष्वयस ज़ूगिस परन,
द'पुमस - दया दृष्टी करुम,
थ'विम.च छसय आम.च शरण,
सेवायि हं.ज़ आज्ञा दितम,
रूज़ित यती छलहय चरण,
वुछनय म. कुन क्या ताम असर,
क'रुनम अ'छ़िन जादूगरन,
मल - कल छ'टित अंदयु'म नियर,
दागव भ'रत डयूठुम फयरन,
तव. रुस्त कव. हयकहा वुछित,
पानय पनुन अन्तः कारण ।

7 Abashed, bathed in perspiration, weeping, I fell at the Yogi's feet and said, "Please, sir, look kindly at me, I have found my refuge in you after weary search. Grant that I may serve you stay here with you, and wash your holy feet." without looking at me, he some-how affected my own eyes (wizard that he was!) so that my inner impurity showed itself upon my (clean) outer garment, and I saw the latter full of stains. (Without some such magic influcnce how could I see the impurity of my mind ?)

८ थारान वा'.चस आरबल,

ग्राया क'डुम तति वस्तरन!

8 Dismayed, I ran to the water and hurriedly (imperfectly) washed my clothes.

९ कम कास. दाग आयेस छलित,

जोगी वुछुम गोमुत चलित।

9 I returned after having washed off some of the stains, and found the Yogi...gone!

१० तन. छस वुन्यूवस मंज़ रिवान,

कुनि वेल. शोक.च ग.त यिवान,

छम ज़ोर. मानसबल निवान,

तस बाल. प्यठ. आलव दिवान।

10 Since then, in surprise and consternation I keep weeping. Sometimes the desire to see him becomes irresistible, and compels me to run to Manasbal. There I call him from the hill, saying:-

११ जोगयो सुन्दर नावस लगय,

बडि लोलकिस भावस लगय,

दर्शुन दितम अच.तम बरय,
पादन प्यमय पूज़ा करय,
अ'श्य मुक्त. तत खावे जरय,
पंपोष पादन तल मरय,
गुरु म्यानि हा योगेश्वरय, जोग्यो।

11 Yogi, Yogi! I am charmed by your beautiful name, by the greatness of your love. Show me your holy face. Come to my house, and I will fall at your feet and worship you. I will adorn your sandals with the pearls of my tears. I will die at your lotus-like feet. My Guru, O great Yogi!

सन्यास

SANNYASI

१ स'न्यास वे पर्वायि मस्तानय,
पा'र्य हो लगय म्यानि आनानय,

1 Sannyasin, above temporal cares, God-intoxicated. I admire you, my beloved!

२ कावन अथि यिम. शछि. मोज़ानय,
पु'ज़ बाज़ छुम न ढंजि रोज़ान दिल,
रोज़खय त बोज़ख लोल. अफ़सानय,
ज़्यूठ नो वनय म्यानि जानानय। प'र्य०

2 In sending my messages through chance passengers (lit. birds) my heart is not without misgivings. If you would stay and listen to the romance of my love, I assure you I should be very brief.

३ लूक क्या ज़ि कन.तल.के दुर्दानय,
ओरुक योर म्योन वननय हाल,
म्याक मा छु भयि सुंद दोद जानानय,
पान. हो वनय म्यानि जानानो। पा'र्य०

3 Strangers apart, the very pearl-drops of your ears will relate my condition to you incorrectly; for one man's pain can never be exactly appreciated by another. I would tell my story myself, O beloved.

४ मोहन च़ ति छिया मन मोहनय ?
च्यानि खोत. सुंदर ति उपधाव कांह ?
चे ति छुम नो सु विलज़ार बोज़ानय ?
आर यीतनय म्यानि जानानय। पा'र्य०

4 Enchanter, are you too enchanted? Is any one born more beautiful than you? And does he too not listen to your entreaties? If so, that ought to make you more merciful to me, O beloved.

५ अ'न्दरिमि राग. अग्न. धूज़ प्रज़लानय,
लूक. त्याग छुय निश्र. म'लुमुत सूर,
उ'त्र. त'ल्य यि बुज़मल छ. द्र'ठ यिवानय,
सूर गोसाञि म्यानि जानानय । पा'यॅ०

5 Within you there is the constant fire of love burning; outwardly you have covered your body with ashes, symbolizing non-attachment to the world. This fire can be seen through the ashes, as a flash of lightning through a cloud. You ash-covered Sadhu, my beloved.

६ इम्य.ज़ॅल चश्म. रूद् अमॅनिथ,
शबनम रुस्त कुनि वुछहोक ज़ांह,
संबुलस कस छ. तिम. पाद् पूज़ानय,
पूज़ हो करय म्यानि जानानय । पा'यॅ०

6 To our despair, we have never seen the narcissi of your eyes without moisture; who is the hyacinth whose feet they want to wash with tears and worship? I would worship you, O my beloved. (*White Shiva worships blue Vishnu.*)

७ यरि यरि स्वरहख च. देवसुंद ध्यानय,
तोति क्याज़ि रटहक गुफ़. तय बाल ?
मन म्योन करिज़िहे खलवत - खानय,
चूरि हो थवथ म्यानि जानानय। बार्य०

7 If you want constantly to think of your beloved there is no need to go to caves and mountain solitudes. You could make my heart your place of solitude. I would keep you there unexposed to view. O my beloved.

८ दूरि रूज़ित दोल. लोयुथ कानय,
छिह लज त भियि ब्यूठ ज़ाखमस क्रोर,
यति योर स्युंध कर त. तीरि मिज़गानय,
सोन धारयो म्यानि जानानय। पा'र्य०

8 You shot an arrow (i.e. cast a glance) at me from a distance and aslant. It only made a scratch which quickly heald. Henceforth please shoot straight the arrows from your eye-lashes, and I will make my heart their target O my love.

९ रंग रूप प्रत अग. छव खोशानय,
देवता स्व'भावस वातिही न कांह,
हंग. मंग. नय आसहख रोषानय,
आशुतोषि हा म्यानि जानानय। पा'र्य०

9 In form and colour, in every limb, every way you are beautiful; no angel could equal you in goodness of character if only you were not sometimes causeleessly offended, though your name is Ashutosh i. e. 'easily propitiatedi'

१० मन क्याज़ि योर कुन छय न नर्मानय ?
कोमल तनि चाजि पश्मीन. पोट,
फ़'रिशर. मुख. छिन. नख. ठहरानय,
ना.ज़ुक बदन म्यानि जानानय। पा'र्य

10 Why does not your heart soften towards me, when your body is so soft that pashmina and slik dare not approach it. being rough in comparison: (hence your nakedness).

११ यू'त नय च़ आसहख शेर न'मुरानय,
कद चोन ओस खास. स्वर्गच़ थ'र,
पु'त छ़ायि शोभिही सर्वि बोस्तानय,
अभिमान. रस्ति म्यानि जानानय। पा'र्य०

11 If you did not bend so low, ycur sfature would resemble a flowerrbush of paradise, and our garden - cypresses would hardly be worth its shadow O my medest beloved.

१२ शानन प्यठ केश छिय परेशानय,
तालि प्यठ गं'डित जट. सर्पाकार,
काल. - भंबूर घन ज़न छु ना'पानय,
अंबर मोय. म्यानि जानानय । पा'र्य०

12 Your hair falls loose on your shoulders; at the tuft it is bound in a serpentine coil. It shines like a swarm of black beetles, O my fragrant-haired beloved.

१३ कुंग तेहजव छु बु'ड प्रा'वुमुत शानय,
कतिक मास. पूर्ण - चन्दरस मंज़,
नित बुछ़वन्य सु खाल केंह भागिवानय,
पूर्ण - चंदरम' म्यानि जानानय । पा'र्य०

13 saffron (i. e. your tilak) looks glorious is the full moon of Katik (i. e. on your forehead). Rare, indeed, are the fortunate persons who can always have a look at it, O beloved bright as the full moon!

१४ ज़ाविल्य वु'ज़ल्य वुठ कुनि कुनि आनय,
असन.चि त्रायि य.लि कुमलान छी,
दा'न पोष - वर्गन छि मंदछावानय,
वुठ कुमलाव म्यानि जानानय । पा'र्य०

14 When rarely your fine red lips begin to move to smile, they put to shame the petals of pomegranate flowers, Smile O my loxe.

१५ मा'सूम अथ. खो़र मां'ज़ि रुस्त पानय,
पद्मराग. रंग. क.त्य प्रज़लान छी,
नम चा'ल्य छा अकीक किन. मिर्जानय ?
आद्नय सुंदर म्यानि जानानय । पा'र्य०

15 Your small hands and feet shine like a *padmerag* gem even without *henna*. Your nails are like rubies or corals. My beloved, you are born beautiful.

१६ यत हुस्नस त ज़ेवरुक इहसानय ?
खालिस स्वनस मूलमाय. त क्या ?
युथ रूप छा. भूषणस अरुज़ामानय ?
साद. शाहज़ाद. म्यानि जानानय पा,र्य०

16 Can such beauty be obliged to ornaments? Who wants to gild pure gold? Your beauty does not want anything from jewelry, O my beloved, beautiful in simplicity !

१७ यिम चा'न्य ख़त. खाल याद् पावानय,
दूर्य रुक दोद् ताज म'शिरान छस,
बलि दोद यलि वैद अ.सि वातानय,
दा'दिस वात म्यानि जानानय । पा'र्य०

17 By remembering these your features I try to forget my pain which can only be cured when the

physcian comes. Come and diagnose aright my disease, O my beloved.

शीना वा'लुन

THE SNOWFALL

१ शीना वा'लुन त ज़ूनगाशुव फर्शा त्रावुन,
सन्यर त उगन्यर फंब - तूदन तल विपरा'वुन,
खरवुन त मलकुत कूत सुंदर त शु'न भासनावुन,
अकी जामुक नाल-दु'ल बाल पाथुल हावुन। शीना०

1 A heavy snowfall! It has covered the ground with a white sheet of moonlight, and hildden the unevenness of the land under heaps of cotton, as it were. It makes ugly and dirty things appear so fair and clean, and shows that hills and plains (i. e. the high and the low) are (not in reality different, but) only upper and lower parts of the same garment (of the Lord) what a snow-fall!

२ अनुग्रह वर्षन हावि यिथ. देवदर्शुन कुनुय,
दूयत गा'लित एकरस थावि पत कुन कुनुय,

वुज़ुन त शुंगुन, ज़्युन-मरुन, युन त गछुन कुनुय,
अंदर त निभर प्रेममय पर त पनुन कुनुय। शीना

2 As dlvine grace shows in everything the one Lord and, removing duality, leaves behind a homogeneity, of the sprit, so that waking and sleeping, birth and death, coming and going, without, and within, stranger and kinsman, all become one in love, so does the snowfall.

३ ये शीन डीशित याद पेवान छुम जोगीराये,
य'म्य सूर मलुमुत नूर बदनस त ह्यीयी पोषकाये,
सर्वस्य त्यागुक इष्टदेव.नि लोल. त माये,
वो पा'यं लगहस ज़ूग्य चालि त सन्यास त्राये, शी

3 This snow remainds me of my sovereign Yogi who has covered his bright and jessamine-like body with the ashes of complete renunciation for the love of his *Ishta-deva* (the chosen object of worship). How I admire his mien of a Yogi and bearing of a Sannyasi !

४ नज़्ज़ार वुछुवुन क्यासना अज़ सु प्रसन आस्या ?
बामस ब्यठ ज़न पूर्णं चंन्द्रम ख्सन आस्या ?
मा'नय सु पंपोष दूर मुच़रित असन आस्या ?
सुदरस तथल त् मंदछित मुक्त. वसन आस्या ? श

4 I wonder if tonight he is delighted with the sight; if he comes upon the roof like the full moon; if he will open his month, which is like a lotusbud, just a little, and smile; and if pearls will go back into the sea, being put to shame (by the whiteness of his teeth).

५ वसवुन यि चंद्रम म्योन चितस पाव्यस नाये ?
या शमअ सुबहुक सोज़ि दिल म्योन भाव्यस नाये,
यख-बस्त. थ'र नत. म्योन तस्वीर हाव्यस नाये.
कुनि पा'ठय कांछ़ा माय स्नेह वुज़नाव्यसनाये। शीना०

5 Will this setting moon put him in mind of me (declining)? Or, will the candle exhausted by the morning tell him of the ardour of my love? Will the frozen bush present to him my picture? Will someone somehow awake in hi m (the moisture of) affection towards me! what a snow-fall!

———

सोन्त

SPRING

१ अव. ह'व. ह्यत. कां'सि बनि दीदारो,
सोंत छावनि बालयारो नेर,

मखमूर वारा छ. चश्मि बेमारो। सोंत छावनि०

1 Come out to enjoy the spring, my dear friend. It will, by the way, afford an opportunity to some people of seeing you. For many eyes are heavy like sick men's with longing to look at you.

२ आर. ब'ठय मस्त फ'लुमुत बेद्जारो,
नीजर तभ्युक दियि नेत्रन नूर,
जिगरुक ताव कासवुन सु श'हजारो। सोंत छावनि०

2 The willow grove along the bank of the brook is leafing and at its best. Its green colour is refreshing to the eye, and its cool shade will cure a heated liver

३ न्यूल मखमल तल. घु'न सबज़ारो,
नीलम छत प्यठ. नु'न आकाश,
पारद्यु व नाग हु'ल च़लवुन सु आरं। सोंत०

3 The thick turf beneath resembles green velvet, the blue sky above is like a roof of sapphire, the rapid winding brook, a wriggling snake made of mercury.

४ आरवाजुक बलवीर शहसवारो,
पल. प्य'ठय स'ह ज़न मारान छाल,
द.ह त्रावान ग्रज़वुन आवशारो। सोंत छावनि०

4 The water of the brook is a powerful rider. It springs like a tiger over a rock coming in the way of its current. The water-fall on the other side roars and fumes (with spary).

५ अंज़ामंज़ा नच़ुवुन बादि कौबहारो,
नारुद ज़ान स्वर्ग. प्यठ आमुत !
प्रत जायि युन त'मिसुंद खुशगबारो । सोंत०

5 The sp.ing-breeze dancing in the midst of all is like Narada descended from Svarga, who is everywhere welcome.

६ तोषनावबुक अमोब छुम गाटजारो,
नालम'त्य त कीठय कुनि करनामान !
रीषनावान कुनि सुति मज़दारो । सोंत०

6 Like Naada, too, it is an adept in reconciling friends, and makes them embrace and kiss each other But sometimes it mischievously sets them by the ears,—which is not less pleasant.

७ बोल.बन्य कमि कमि रंग. ज़.नवारो,
र'हु ज़ान करान वुछ प्रंगान क्यत,
बाश छुक ज़ि पोष हयत आक नौबहारो । सोंत०

7 Birds of many colours singing in various notes

are performing *rahu* (going back and coming forward) in their fairy air-planes, as it were; they are feeling elated because spring has brought flowers for them.

८ नव्य पन त वांमन छि विकसान यारो !
वातान छिन कुनि. जामन मंज़ !
वत. चाजि वुछय वुछय गुल रुख्सारो । सोंत०

8 New leaves and aprouts are rejoicing, and cannot contain themselves, looking fnrward to your approach, O rosy beauty.

९ वीरिवार. खोत. खुश छुया गुलज़ारो !
वारकार. फेर फंव्वारन मंज़ !
यासुमन हयत छु तयार शालमारो । सोंत०

9 If you would like a garden better than the willow-grove, you are welcome to roam among playing fountains, for Shalamar is only too eager to receive you and waits with its jasmin-blossoms.

१० पाद चुमनय नर्गिस त लालज़ारो !
लछि अ'छय वुछिनय बादाम पोष !
टंग. पोष आलवान च. फंब. दस्तारो । सोंत०

10 There, the undergrowth of narcissi and tulips will kiss your feet; the almond blossoms will look at

you with their myraid eyes, and pearblossoms will honour you by turning round you their white turbans.

११ पोष वर्गन आसि गोमुत खारो!
सबज़स प्यठ वथरावन पान !
असि प्य'ठय पकिनाज़ि खुशरफतारो । सोंत०

11 Flower petals will, out of jealousy, lay themselves flat on the green grass. Why should not this fine-gaited beauty walk over us rather than on the green?—so they will say.

१२ साकी फुलान आसि हयत समावारो!
गर्माවि महफिल कहवुक मय!
आ'ल. दालचीन त्रावि मुशकन्य धारो। सोंत०

12 The cup-bearer holding a samovar, will be drunk with joy; wine-like tea will make the company gay; cardamom and cinnamon will spread around their aroma.

१३ गन्धर्व यित वायन सेतारो!
गायन वुज़नवि त्रिगिजन सोंज़!
मज़.रस्त्यन ति साज़ वज़नावि तारो! सोंत०

13 Celestial musicians will come and play their sitars; their singing will awaken an ardour in the

musical fairies; the instumental music will make inner chords vibrate even in those who have no taste for music.

१४ यावुन त सोंत व'नुमुत छु दोह तारो!
जिन्दगी छ. अ'थय मंज़ मागान छोह!
पत. कति गिंदनस त ग्यवनस वारो। सोंत०

14 Youth and spring have been said to last only a few days, in which life is exuberant; after they are gone, there is no time for song or play.

१५ नेर फेर छाव गुलशन त कुहमारो,
दयिगत वुछुवुय छु दयसँज़ पूज़!
सय पूज़ नित करान वीनादारो। सोंत छावनि०

15 So come out and roam about, enjoying gardens and hillsides To see God's wonddrful works is verily to worship God. This is the way the wise always worship him.

यी छा स जान?

IS THIS RIGHT?

१ दान मनसा'वित बु अथ. धारना'वथस,

अथ. पत नित मच'श'वथस,
य'च् क'रुथख अवमास मदनो । यी छा स जान ?

1 Having formally resolved to give me something as charity, and having made me hold out my hand, you with-drew yours and made fun of me and so insulted me. Is *this* right, my love ?

२ रस. रस. कमि ताम वति पकना'वथस,
कुज ज़ज् वति प्यठ त्रा'वथम,
अनज़ान, सरगर्दान मारमति । यो छा स जान ?

2 Having gently led me by a path unfamilir to me, you left me, alone in the middle of it, lost and bewildered. Is *this* good, my cruel love ?

३ मनवारि म्याजि अश. पोष रुवनावित,
सग दित वार. फुलना'वित,
पानय करुथम फ़ान, मस्ताना । यो छा स जान ?

3 You planted flowers of hope in the garden of my heart, watered them and made them bloom. Then you wantonly uprooted them. Is *this* proper, my drunken wanton ?

मिलाप

MEETING

१ पानय म. पान हा'वित आशायि धारना'वित
तन्हा च'लुख म. त्रा'वित-कस म्यानि जोगी रायो

1 You revealed yourself to me of your own accord, and having raised hopes in me, you left me alone—to whose care, my sovereign Yogi?

२ वुछना'वथस मनुक मल स्वन म्योन द्राव सत'ल,
वुछुमख न वार. क'रुथम चस म्यानि जोगी रायो।

2 There (at Manasbal) you me see the impurities of my heart, and showed me that my gold was mere brass. I could not have a good look at you, as you put me to shame and mortified me.

३ हयकख्य वुछित च. तिम छु'क मुच.रित यि सीन· हावय,
चय वन च. रुस्त भावय कस म्यानि जोगी रायो ।

3 If you could endue the sight of the wounds inflicated on my heart, I would open it to your view, and show you those wounds. You know I cannot show them to any one else.

४ यवकिन्य विसु'न्द छ. कोमल हृदयस कठोर वाणी,
ग्रावन दिमव यती छुषन बस म्यानि जूग्य । जोगी०

4 But as it is unbecoming to use hard words to a soft-hearted person, we will agree to stop complaining, here and now.

५ लसुमख त वुज म रावुम, बालन कुहन म छावुम,
सत्संग. प्या न. चावुम मस, म्यानि जोगी रायो ।

5 Now that I have found you, do not let me lose you again and set me a-search over hills and mountians. Let me drink the nectar of holy communion with you.

६ भगवान सोन बूज़िन अमि चा'ज आश रूज़िन,
हत वैंसि माजि मा'लिस लस, म्यानि जोगो रायो ।

6 God grant that we may long enjoy the hope of receiving benefits from you! and may you live a hundred years more to be the joy of your parents!

७ नित इष्टदेव. सँधन पंपोष पादनव तल,
भंबुर ब'नित चवान गछ रस । म्यानि जूगीरायो

7 May you, always drink, like a bee, the nectar of your Ishtadeva's holy lotus-like feet.

८ पज़ि प्रेमके प्रभावय भोगान सुख त स्मवय,
नीरोग राज़योगस खस । म्यानि ज़ूग्यरायो॰

8 May you, in enjoyment of happiness and bli due to the greatness of your true love, rise to th status of Raja Yoga, free from all ills !

९ दयसुंद प्रसाद सतज़ान भक्तन छि भा'गरावन,
प्रेमुक चवान त चावान मस । म्यानि ज़ूग्यरायो॰

9 Holy men share the grace of God with the devotees. They drink the holy wine of love an make others drink it.

१० बुति चा'ञ दासिया छस चेय सूल. माल. अर्पण
युथ छुख च इष्टदेवस तस, म्याकि ज़ूग्यरायो

10 I too am one of your handmaidens entire devoted to you, as you are to your chosen objec of worship.

११ उपकार. म्यानि बापत थु'द योगपठि वा'वित,
असि निशति क्यूं'च कालावस । म्यानी ज़ूग्यरा

11 For my up-lift do leave awhile your hig state of Yoga and eome down to my level.

१२ यत्रकिन्य च परम. त्यागी लु'ग छव न राज़द्वारन,

यथ फ़ुटिमतिस मनस मंज़ बस। म्यानि ज़ूग्यरायो

12 As you are a man of great renunciation and do not feel at home in palaces, you may live in this broken heart of mine,

१३ भाषण म'दुर म'दुर कर फ़ुटराव शकरस मु'ल,
अभिमान कोसमन हर, अस। म्यानी ज़ूग्यरायो॰

13 Talk sweetly and bring down the price of sugar; smile and rob smiling flowers of their pride, O my royal Yogi.

वनन मंज़ लाल

GEMS IN WILDERNESSES

१ फेर बुन आवार. संसरस अंदर,
लोल. मु'छ सोन ओस ज़न नारस अन्दर।

1 Wandering about in the World this love-sikn Heart was restless like one surrounded by fire.

२ अ'छ व'टित क'म्य ताम वावन न्युव तुलित,
वातना'वुन लोल. गुलज़ारस अन्दर।

2 One day, as it lay musing with eyes shut some mysterious wind carried it up and dropped it in the garden of Love.

३ मस्त गव युथ काँह वुड़र तापस प'कित,
त्रावि निंद्र बोजि श.हजारस अन्द्र ।

3 There is felt blissful as when a man after having trudged in the scorching sun of a treeless plateau may fall asleep in the shade of a chenar.

४ हिंद् रिदँय यात. फीरित ताव. हु'त,
आसि छावान सिंध. ज़ल लारस अन्द्र ।

4 Or as one returning parched from the plains of India may enjoy a plunge in the ice-cool water of the Sindh Valley in Lar (Kashmir).

५ तोपवन या होश. आमच. गोपिया,
रोशि चामच् रासकिस आरस अन्द्र ।

5 Or again, as a cowherd maiden of Braja may Braja may find her way unobserved into the Rasa-ring and feel restored to the consciousness of true joy.

६ अ'न्द्र गँडस मंज़ वुछिन आज़ा'दिया,
निभ्र ग'डित ओस मुकजारस अन्द्र ।

6 Inside, it found marvellous freedom in bondage. Outside, it was bound with nimerous chains) though apparently free.

७ वाँ'स रा'वित तिछ़ ल'मन न'व ज़िन्दगी,
यिछ़ न सरिहे ज़ाँह ति लुकचारस अन्दर।

7 At the end of a wasted youth it found life such as it had never known even in the liveliness of childhood.

८ यारसुंद पत'व प्यवान यारस अन्दर,
अ'छ़ व'टित रोज़ान छ़ दीदारस अन्दर ।

8 In true vision a certain afflatus passes (frem heart to heart) between the lovers; the eyes of the flesh remain closed as useless.

९ बूज़मुत त'म्य ओस दय डयूठुन मनुष,
युस निराकारय छु आकारस अन्दर।

9 It had heard things said of God, but there it saw only Man, who is verily the formless come into name and form.

१० यम्य 'अन-अल हक़ बोलवुन पर्वान. ज़ोल,
नार सुय मा आसि प्रत दारस अन्दर ।

10 All kinds of wood (and every cross) may well contain the heat (of the flame) that consumed the moth (Mansur) who boldly proclaimed that I AM is God the Truth.

११ षय वनित डयूठन रगन मंज़ दोर.वन,
वाग वन.नुक शौक प्रत खारस अन्दर।

11 It saw that the will to become the Garden itself was coursing there through the fibres of the meanest thorn.

१२ वार्‌या तिम रंग टूर्यन मंज़ ख'टित,
यिम न न'न्य गय पोष. संसारस अन्दर।

12 And many a hue was latent in the buds which has not yet found manifestation in the world of flowers.

१३ दिल छु लाले बेवहा इनसान. सुंन्द,
दय छु लोलुक शोल. दिल-दारस अन्दर।

13 The heart within man is a priceless ruby, and God is the luminosity of love in one who has a human heart.

१४ आदनय र'ट जाय लोलस मंज़ दयन,
जाय लोलस मीज गम-खानस अन्दर।

14 In the beginning God chose His abode in Love, and Love found his dwelling in the suffering and sorrowing.

१५ यत लाज़िम दोद त दग, उ'श त व'श,
छासना त्युथ लोल संसारस अन्दर।

15 One wonders if anywhere in our World Love may be seen unattended by (the concomitants of) pain and aching, tears and sighs.

१६ दा'ग्रलद् बदनस अन्दर डयूठम दिला,
नूरकुय आ'ईन. ज़ंगारस अन्दर ।

16 I know a beautiful heart throbbing in a sickly body a mirtor made of light itself covered over with rust.

१७ लाल ज़ज़रित ताज़ा गोमुत लोल. दाग,
संगि असवद ख़स्त. देवारस अन्दर ।

17 The chalice of the tulip has faded and withered, but the black scar of love within it has grown the fresher for that: it is like the sacred black stone of Mecca set in a dilapidated wall.

१८ गोलमुत फाकव त फुकरव स्.त्य पान,
नुंद. ऋष ज़न तप करान गारस अन्दर ।

18 The owner had reduced her body to a skeleton through fasts and self - denials, like another Nunda Rishi practising austerity in a cave.

१९ मुर भरान तस मु'श्क. ज़न ज़ेरे बुज़ान,
दर्द. उ'श तत चोश्म बेमारस अन्दर ।

19 Tears of compassion drop from her sick man's eyes at the slightest touch and fill her lap as with pearls.

२० नर्म गा'मच़ च'र वज़ेमच़ गर्म तार,
साज़ गोमुत सोज़ सेतारस अन्दर ।

20 The string of the sitar is loose, having been heated by excessive vibration; the music has therefore become a silent seething and sunk into the instrument.

२१ यावनस मंज़ संबुलव रट्टमुत छच़र,
शीन ज़न प्योमुत म'तिस हारस अन्दर ।

21 Though she is very young the hyacinth of her hair has streaks of white, like snow on high hills in the warmth of June.

२२ यिम वनन मंज़ लाल ड़ेशान ज़ा'नु. वा'ल्य,
सेलवन्य तिम मा छि बाज़ारस अन्दर ।

22 Such diamonds in desert places as may be seen by those who know them are, of course, not available in common markets.

END OF PART I

SMARAN

14. THE NEW YEAR

१४—नु'व व'रिह

१ नु'व व'रिह आव, गुलशनन न'व्य द्राय पोष
पोष नूलव नु'व करुन हु'त बोल भोष ।

The New Year has come: New flowers have bloomed in the gardens, and song-birds have again begun their warbling.

२ दारितल क'रुनक इशारा कारिप'त्य,
लाज, तय न्य'व्य आय नीरित थारि ह'त्य ।

The Blue bell made some sign towards the window of tulips and lilies (like Shri Krishna at those of the Gopis), and they rushed out in a hurry.

३ अ'छ मुचर निद्रे हच्चव इम्बर ज़लव,
पां'पर्यव व'ल्य रंग रत्य स्वर्गकव पलव ।

The *Nargis* flowers opend their sleepy eyes; the butter flies put on their fline coloured celetial garments·

४ नर्गिसव भ'र्य संबुलस कित्य लोल जाम,
गोपियव ज़न दु'प वु'लय गारोन श्याम ।

They lovingly filled cups to be offered to the Sambul, as if the Gopies said 'Come, Let us call Shyama'.

५ व्रेद मुश्कव ब्रोठ. यिछ अ'ज़िमच खबर,
आव सोन्त. राय तव. खोत' ज़बर ।

The King, that is spring, came in greater glory than was proclaimed by *bedmushk* flowers the heralds.

६ शायि शाये अज़ छ. सोन्तस पुत्रज़ाय,
श्रांन. पुछ्य बालव प्यठय पा छ्रूल. आय ।

Spiing is everywhere celebrating the festival of the birth of his children. Rills of fresh water have come down from the hills for the bath of the babies.

७ म'लम'त्य तोषन छि बादाम पोषनय,
दय स्वरान सत ज़न बिहित पत गाशनय ।

Those who enjoy the fair (at Parbat) relish almond blossoms ; saintly persons are meditating on God in solitary retreats.

८ दृश्य त दृष्टा अक अ'किस खोत' सुॅदर,
बीठय बादाम पोष बादामन अन्दर ।

Of the seers and the seen, each is fairer than the other ; the almond blossoms lie within almonds (i.e are reflected in almond-like eyes of the seers).

९ भ'वरन हुँद हेरि सन्तूर' वज़ान,
बु'न्य समावारस त साज़स मान-मान ।

Above, the black bees are making a sound like the music of a *santura*; bellow the hissing samovars are pitted against the music of the *saz*.

१० यीव भायव अ'स्य ति बागस मंज़ समव,
नु'व व'ग्ह छावव त नीवरुक मस चमव ।

Come, brothers, let us gather in gardens enjoy the spring (the new year's day) and drink the wine of freshness (i.e. have fresh vigour and energy).

११ प्रा'न्य म'शिरित गोस. नु'व मिन्नुत करव,
रुत विचारव रुत वनव तय रुत करव ।

Let us forget old displeasures and be friends afresh—think kind thoughts, speak kind words, and act kindly.

१२ नु'व व'रिह गव ज़िन्दगानी न'व करज,
ज़न्मचे गीतायि न'व अध्या परज ।

For the New Year festival means living a new life and turning over a new leaf in the holy Gita of Life.

१३ वुण मंगव परमेश्वरस श्रदायि सान,
राज़ सोन आ'सिन सुखी प्रजायि सान ।

Now let us pray to God with full faith that our king and his people may be happy.

१४ राज़ पुत्रस आ'सिनस वल बुध त आय,
कीरिनस कागज़ मज़ूरन कुनति माय ।

That his son, the Prince, may have strength, intelligence and long life; and that he (the King) may be as kind to 'labourers with papers' (i. e. clerks) as he is to other labourers.

——o——

१५-कांह मा स त'रिव ?

15. ANY ONE WANTING TO CROSS ?

१ तरवुन छु करना'व्य हक दित छु वनन,
काँह मा स त'रिव अपोर ?
पत. तार वन्यव न आलुस म करिव,
उद्यम त'रिव अपोर। काँह मा स तरिव ०

The Ferryman is about to cross to the other shore. He shouts, "Does any one want to cross over? Come, for after I leave there will be no ferry for you. So do not be lethargic, but make an effort.

२ करुणावतार छुन. धरि धरि वनन,
वुगक्यन छु. वीला जान,
निछतुर त थि स्वात म रावरिव,
वुज़िव त तरिव अवोर। काँ मा स तरिव •

"The ferry does not cross every time (or, manifestations of God's mercy are only rare). This time is the weather fair and the water smooth. Do not lose this auspicious hour. Awake and come across.

३ घरबेठ स'मुरान छिव मार गा'मत्य,

छयनित त थ'कित पेमत्य,

घर. रोज़ि यती त कत क्युत भ'रिव,

छरी त'रिव अपोर। काँह मा स त'रिव॰

"Weary and worn with struggle to obtain household requirements, you are fast asleep. The house will have to be left when you depart so why filll it with too much property? Empty-handed you will cross with greater facility.

४ अन-अन वननस कनय म थ'विव,

गुवराविव क्याज़ि पान?

गु'व भोर हयत वति प्यठ क्या करिव,

लु'ती त'रिव अपोर। काँह मा स त'रिव॰

"Do not listen to the unending demands of the family." Why will you burden yourselves? Heavily laden, you will be stranded on the way. Light-loaded, you can cross more easily.

५ चूर युम क'रिव सु पानस फरिव,

कमु'क छु अटल नेम,

स्वन रुप छा'रित गुडक'र्य म ग'रिव,

संतोष त'रिव अपोर। काँह मा स त'रिव ०

"Those who rob others will ultimately harm themselves. Such is the stren law of Karma. Do not let your greed for gold forge fetters for you. With contentment you may cross over the better.

६ पुछगा'र यलि लगि वर दित ख्यनस,

इस्वात गछ्रिव चूर,

थरथरि मा हर्द. थ'र ज़न ह'रिव ?

औदार्य त'रिव अपोर। काँह मा स त'रिव।

"When those who eat with doors shut against the needy will be judged, they will be found guilty of theft. Will you not than tremble like a bush shaken by autmn winds ? Liberality will help you cross over.

७ पज़्य पान होव रषि. रस्त्यन ऋषन,

पशान ति भरक प्रय,

अथय ऋषि धमंस प्यठ तुह्य ति ध'रिव,

समदृष्टि त'रिव अपोर। काँह मा स त'रिव ०

"Truth revealed itself to seers, who were kind even to animals. Stick to this religion of the Rishis. By loving all creatures as yourself you will easily cross over.

८ रत्य भाव थ'विव रुतुय व'निव,
रती क'रिव कार,
यी यति क'रिव ती तति स'रिव,
सत्कर्म त'रिव अपोर। काँह मा स त'रिव०

"Be good in thought, word and deed. For what you sow here you will reap hereafter. Good deeds will take you across.

९ अपारि बदलय छि विद्या परश,
योगच छ. तत बोल चाल,
प'रिवय त. यति श्री गीता परिव,
योगय त'रिव अपोर। काँह मा स त'रिव०

"The knoweledge that serves on the other shore is different from the science we acquire here; the technique is that of harmony with the Infinite. So if you study anything seriously, let it be the Gita. Yoga alone can help you to cross over.

१० अपारि प्रियतम छु. प्रारान त गारान,
यच छुस ज़ि तुहुँद लोल,
यति क्या छु प्रावुन ज़ि वियोग ज़रि'व
पज़ि. प्रेम. त'रिव अपोर। काँह मा स त'रिव ०

"There on the other shore the beloved is not to be sought but eagerly seeks you, calls for you because He loves you dearly. What real good is to be acquired here that you will suffer separation? True love alone will carry you across.

११ वाव तस क्या करि तारक मंतुर,
यस आसि दयसुंद नाव,
केशव छु करना'व्य - चिनता म क'रिव,
डरिव म, त'रिव अपोर। काँह मा स त'रिव ०

"No winds can harm him who knows the only charm f r safe crossing to be silent prayer. The Lord Himself is the ferryman. Come and cross over without misgiving or fear".

१६ करनावि तारख ना

16 FERRYMAN, TAKE ME ACROSS

१ नाक़ार गोमुत नग्र सोन,
बसनस न लायक रूदमुत,
लूटस त हूसस भा'जिवट,
मंज़ भाग मिस्कीन मूदमुत,
चलहां त भिथि यिमहा न योर,
करनावि तारख ना अपोर ।

Our City has grown uncomfortable and is unfit to live in Robbery is in league with Loot, and between them the poor are crushed. I would run away hence, never to return. Ferryman, do please take mer across.

२ ज़ा'लिम ज़ल.यें ज़न ज़ाल ह्यत,
ज़ागान गरीबन ज़ोर. - वा'ल्य
खोचन न हाकिम मारिमा,
पृछ़. - गार मा कुनी असि का'ल्य,
छ़ुव पीर - फ़ुक तय द्यार. ज़ोर,
करनावि तारख ना अपोर ।

Those in wower are lying in wait of the poor, like cruel, bloated spiders with their webs. They do not fear that they may be punished by the Judge, or that they may some day be called to account; for they are puffed up by the priests and possess the power given them by riches.

३ मानव ब'तित महन्युव म'ज़ूर,

छु'न नु'न म'ल्यन अ'छ गाश.-रू'स्त

लिर. लूकहंज़य ब'ाड़रान,

नीर लोसनावान भाश. रू'स्त,

सारान छु खर. संग्य'ाठोय भोर — करनावि॰

The son of Man has become degraded into a servent destitute, ill-clad, uncleanly, uneducated. He tires his limbs with unskilled labour at rich men's houses. He carries loads like a donkey (without knowing what he carries and why).

४ दय जोनुमुत छुक ज़ु'बिरो,

पूजा तसज़ बचनुक छु छल,

ज़िवि. क्रिन्य खुशामद छिम करान,

आस्यथ त अनिमा के'ह वदल,

अस्ली छु इ'श्व सोन परि जोर — करनावि॰

We regard God as a tyrant (to be obeyed willy-nilly); His worship is considered a trick to escape His wrath. We pay Him lip-homage, thinking that if, after all, He exists, He may not put us to trouble. In reality we rely on priests.

५ पङ्ययार्'यं रहबर ऋष व'ली,
कराताम असि निश मूदि.मत्य,
ज़ुव रस्तय मर्य पतकुन तहिंय,
म'त्य मर त मंदर रूदिमत्य,
वत रावरान मुल्ला त. गोर—करनावि ०

Rishis and Walis, honest and true guides, are to us dead long ago. The remnants of their life-less bodies are mad men, shrines, temples, or misleading mullas and purohits.

६ स्य'ध्य - साद. सुन्दर जानावर,
असि निश यिमन रचा छ. आश,
मा'रित मुहित छिक आ'स्य करान,
ट्लव बचव सान आ'ल्य नाश,
छुन. खून. रूस्त वु'तलान टोर—करनावि०

Simple and innocent pretty animals who expect protection from us are by us cruelly slain and robbed of their young ones, eggs and nests. Our eye-lids droop, our faces lengthen, at sight of a bloodless feast. Please, Ferryman, do take me across.

७ य.ति सारि.वय दय मा'नमुत,
कुन दात. स्वामी म'ाज मोल,
खुख. वाटय तारक विज्ञि यच,
त्रा'वति भरान त'स्य ओत लोल,
पत्र. निश. न डलवन्य ओर योर,
ज़ुव छुम भ्रमान गछ़.हा बु तार-करनावि॰

Where all believe in the Supreme as one and giver of all, Lord and father and mother of all; where He alone is loved, and bug-bears, stars fairies and gnomes are abandoned; and no one swerves from ehe marked-out path. My heart yearns to go to that land; Ferryman, will you please take me across ?

८ यिति वाजि मंत.र शिल्प. व्य'ज़,
ख़ुर्यनाव. ज़ा'नित अजिगु.ट,
भक्ती. प्रयम, सेवा दया,

शुद्ध धर्म मानन छु'ट त मु'ट,

अ'ख्य यति प्यठ था'वित छि. खोर—करनावि०

Where the puzzling complications of charms, incantations, tricks and rituals are known to belong to darkness, and people believe in the brief and comprehensive pure religion of devotion (to God), love (to equals) service (to superiors), and compassion (to younger souls); and walk steadily on this straigth path ;

९ यति. देश वु'थ ज़ल--थल विशाल,

अन--पन त फल मध ग्यव व'फ़ूर,

दित.मुत दयन तिम भा'गरान,

ख्यत छुत हुगान ज़ानन न चूर,

स'मुगान छि ग'ज़रान बोल बोर—करनावि०

Where the country is open to all; land and water are abundant; cereals, vegetables, fruits, milk and honey are plenteous. People freely distribute these gifts of God, of which they have enough and to spare. So theft is unknown there and hoarding is considered an unnecessary awkward burden;

१० केंह का'सि निश य'च चु'र न कम,

वेयिसुंद वुछित अ'लिफस न वम,
अद. क्याज़ि त्रावान तोप. द.ह,
अद. क्याज़ि प्यन अस्मान. वम,
दुशमन न. कांह फोजुक न बोर—करनावि०

Where no one has too much or too little of anything; and 'A' is not sorry or envious to see 'B' prosperous. So there is no reason why cannon should emit poison gas or bombs should fall fiom above. They have no enemy and are not burdened by armies and armaments.

११ अ'र्य द'र्य मनुश-प'श चाव सूत्य,
यति. का'म कु'ट सारी करन,
पत छक स्यठा राज़न मु'कल,
गिंदन ग्यवन लेखन परन,
असनुक त बिसनुक दोर दोर,
जुव छुम अमान—करनावि०

Where healthy and strong men and animels all work and work with a zest, and have leisure enough afterwards in which to write or read, sign or play. There is always the bustle of people with hobbies; and peals of laughter are everywere heard.

१२ य.ति कांह न वदनान शुर्यन,
य.ति देविये मानन त्रियन,
य.ति कूर ग'बुरस खोत. टा'ठ,
य.ति नु'श न कांह कर्मस द.यन
य.ति माय स्रेह वुज.नस चु'पोर,
जुव छुम भ्रमान—करनावि०

Where no one makes children cry; where women are regarded as manifestations of the Mother, and daughters are loved even more than sons; and no daughter-in-law mourns her lot. Where love and brotherly affection bubble up everywhere.

१३ वजि वारि आंगन जायि साफ,
स'ग्य भान-वर्तन अ.चय आ'न्य,
स्य'ध्य साद. वस्त.र शोभव.न्य,
अ'र्य पान सुन्दर नुंदभा'न्य,
कांह मा कु'कारव किन्य कु'कोर,
जुव छुम — करनावि०

Where people keep their orchards, kitchen gardens, houses and compounds clean; their cheap pots and utedsils are clean and bright. Their simple garments are graceful, and their

hualthy bodies, fair and good-looking. No one is deformed as the result of sin.

१४ कांह मा हचर-ज़द तय वचोर,
काँह मा छु मु'त या फ्योर चोर
सरनय न नफ़ख़ुन वोर वोर,
पशन.क्य न वु'श वदनुक न शोर,
संतोष. व्रत छुक लछ़-करोर,
ज़ुव छुम—करनावि०

Where no one is depressed and distressed none insase or idiotic. They know not the pangs of hunger, the sobs of remorse, or the cries of wailing. Contentment to them is worth millions.

१५ यलि. सारिनय अछि टोठि दय,
यलि. फेरि पय प्रेमुक चपोर,
सा'री वनन प'ज़्य किम्य मनुष्य,
गोज़ि न य'ति काह हून ब्रोर,
ती गव ज़ि. रामन नग्र खोर
रूज़ित यपारी त'र्य अपोर,
ज़ुव छुम – करनावि०

When God is propitious (and dear) to all of us, and love pervades every heart (like sap running through every part of a tree); and there are no wolves and wild cats in the form of men; then it may be said that God has raised the whole City to spiritual heights (as Shri Rama did the city of Ayodhya); and people have crossed over without change of place.

१७—मजबूरिया ला'चारिया

17 HELPLESSNESS

१ वदिहे मनुष च'यिहे न उ'श,
वदनस वुछुन ता'सीर क्या ?
हा'रित अ'छिव किन्य खून क्या ?
छा'वित पलन सा'त्य हीर क्या ?
बूज़ित जि बोज़ान छुम न कांह,
फ'रियाद करनच जीर क्या ?
ला'यित नभस यिम तीर क्या ?
मजबूरिया ला'चारिया ।

Man would weep and not gulp down his tears. But what has been the effect of all his weeping and crying so far ? What has

he got by weeping his heart out in tears or beating his head against stones? Nothing. If then he is to understand that no one listens to him, what means this morbid impluse to complain, which, in the circumstances, amounts to shooting at empty space? Surely he suffers from a terrible compulsiom, an awful helplessness!

२ सु'र आऩ आनय छुक मरान,
सु'छि तू़रि त्रे'पे पा'वुमुत,
दाद्यव, खुर्यव वाच़व शुर्यव,
फ़िकिरव गमव ह'बुरा'वमुत,
यिम गमच'लित ह'त्य हावसन,
म'च़गा'वुमुत विसरा'वमुत,
कुनि प्यठ ख्यावान थक छुस न मन,
कत ताम कुन छुस हा'वमुत,
रुतशेनय रुत जाननय'
छारान छु क्या ताम रा'वमुत,
मस निंद्रि मंज छुक चा'वसुत,
नफ़स़ज त शोंकच़ खु'रिया - मज़बूरयि।

His body is dying little by little every moment; hunger and thirst and cold bring him to the verge of death. Wife and children, diseases and difficulties, cares and worries, have depressed and stupified him. Even if luckily he need not have such worries, a hundred fancied wants and desires render him mad and unsteady. Nothing suffices to satisfy him; he seems haunted by a vague vision. Without having seen or understood what 'good' means, he is always trying to find what he seems to have lost. He seems to be intoxicated in sleep. Such is the misery caused by bodily wants and desires.

३ कर ताम कम्यतामत बुना,
  पु'त छायि दूरे ड्यूठमुत,
सान्यव कनव ती बूज़मुत,
  सानिस दिलस सुय ब्यूठमुत,
तमिसुंद छि अ'स्य दूर्यर ज़ा'रित,
  सुय मानमुत छुक रूठमुत,
गोशन गुपित जन ब्यूठमुत,
  लोलस छ़ ब'ल्य बेमारिया–मजबूरिया।

Some one. it is said sometime in the distant past has seen from afar a shadowy silhouette (of the Beloved). This has traditionally reached our ears and caught our fancy.

So we are all suffering from separation from him, and believe him to be sulking in unknown retreats. Love seems to suffer from a self-imposed disease!

४ य'म्य दूरि रुज़ित चूरि ज़न,
फंबा ल'दित थ'वमुत कनन,
ज़ांह छा पृछान अ'हवाल सोन?
जांह छा स्वरन, ज़ह छा वनन,
यिम काल. गटि म'य त्रा'विमत्य,
ला'गित छ्रंबन, छारान वनन,
अम्मा तिमन गयि क्या वनन ?
हुसनस न कांह गम खु'रिया,
मजबूरिया लाचारिया।

And he who stays far away and aloof, his ears stuffed with cotton, as it were, lest he should hear our cries of agony? Does he ever enquire about us? Does he think or say, "What has befallen those whom I have cast into the darkness of death, having set them a-search for me over hills and ravines and woods?" No! Beauty has no sympathy at all.

५ दपहव आमिस यस रच. न स्रेह,
त'मिसुंज़ दियी फल वीर क्या?

ब्यु'द या त छुय मा पय पता ?
　　लभनुक करख तद्बीर क्या ?
दिल छुस न मानन पत अचु.न,
　　(वावस करव ज़ंजीर क्या)
तस त्यय वुछव तकसीर क्या ?
　　छा लोल यारफतारिया ? मजबूरिया०

Now we might counsel man saying, "It is as vain to expect any good from one who has no iota of feeling for you as it is to expect fruit from a willow. You can not recognize him even if, by any chance, you meet him; you know not his whereabouts. So how can you contrive to find him ?" But his Heart will not retreat or desist, and it is as difficult to control it as to chain the wind. Besides, if we reflect, even the heart is not to blame, for love connot be a mere flirtation.

६ पनुनुय कनन मंज़ छुस सदा,
　　छुस नाफ. पानस मंज़ खटित,
लारान छु अम्मा रूसिक'ट,
　　पर्वत त वन ग्रावन च'टित,
लारान तिथय पा'ठिन छु दिल,

अथ खोर त्रावित अ'छ व'टिथ,
मुशिका यिवान छस यार संज़,
ल'भ्य ल'भ्य कडान छस सय र'टित,
ख़रित अ'किस वरतस अन्दर,
भियि मंजु छस नेरान फ'टित,
शमअन यमिस कुनि होव पान,
पांपुर वेहा दामन व'टित,
त'स्य पत म'त्य म'त्य नेरिना,
सत अक.लि हुंद्य जामय च'टित ?
यदुवय अछिव निश छुस ख'टित,
छा हुस्न जादूगा'रिया ?

The music that the musk-deer hears is the sound of its own blood; the musk it smells is inside itself. And yet the deer scours hills and forests in search of these ! So does the human Heart run about—blindly and heedless of limbs. so to say. It gets a scent of the Beloved, and this scent drags it out in search. If the scent is lost in one direction (i.e. in one particular object), it bursts out from another. Can the moth that descries a candle-flame at a distance, sit still with wings folded ? Must it not rather rush towards it like mad—tearing asunder the bonds of

reason? What matters it that the candle is awhile out of its sight? Can Beauty be mere witchery?

७ हैरानिया, लाचारिया !

नफ़सञ् त शौकच खा'रिया !

लोलस छे बल्य बेमारिया !

हुस्नस न कांह गमखारियो !

छा लोल यारफ़्तारिया !

छा हुस्न जादूगारिया !

मजबूरिया लाचारिया ।

A bewilderment, a helplessness! The misery caused by wants and desires! Love seems to suffer from self-imposed illness. Beauty seems to have no feeling! Yet can love be mere fancy? Can Beauty be mere fascination?

———

१८—दिलच. गवा'हय

18 TESTIMONY OF THE HEART

१ पु'ज़ प'ज़्य पा'ठय मु'ख छुनु हावा'नी,
पर्द. तुल्य तुल्य पर्दय छु थावानी।

Truth does not really mean to reveal itself to us. It lifts the veil here and there now and then, but the veil remains.

२ वुज़मलि गाह कुनि कुनि शायि हा'वित,
वत हा'वित छु मियि रावरावनी।

It casts a lightning flash sometime somewhere, and shows a glimpse of the path; but soon the path is lost again.

३ तोषिहे त पोंष आसहोस पूज़ि लागान,
रोशहव त माय थप छन. त्रा'वानी।

Could it be propitious, we should devoutly worship it. And should we sulkily turn away from it, the love of it will not leave hold of us.

४ गाशदारन छु सुम दित फ्यक स्यायान,

गाशि रस्य संज़ वन्त, वनि क्या वानी ?

It dismays those who have eyes to see by administering antimony not to their eyes, but to their throats, thus making them unable to speak). Those who are blind can, ipso facto, say nothing.

५ लछि सा'रिजि कछ छम न अथि आमुत,

घाट, माटस छु सास मलनावानी ।

'Wisdom' is obliged to relinqish researuch in disgust, for inspite of myriads of gropings it has failed to know all about an ordinary plant.

६ द'प उमरन, "पृछहाव तस कुलालस,

भान थुर्य थुर्य क्याज़ि न'शिरावानी ।

'One might ask the Potter,' said Omar, 'why after making pots with such care he suffers tnem to be broken.'

७ लाचार आ'स्य ती कु'र यि करना'विक,

सोन कतु'त कच, वुथि छा'वानी ।

We were powerless to choose, so we did what circumstances made us do. Why are '*our*' actions cast at our face (in accusation)?

८ राम-होन्यन सग दित त रा'छ था'वित,
छिरपूत्यन छि कठ कडनावा'नी ।

(Wild beasts of prey like) wolves are nourished and helped to grow strong and prolific. They are protected too (for all religions forbid their flesh to man); so that the brunt (of supplying meat-eaters) falls on the poor innocent lambs!

९ लुक दपान "तस दिल छा ज़ि ज़ार बोज़ी,
ग्राव वाव, वावस मंज़ रावा'नी ।

People say to me, 'Has Nature a heart that it may listen to your complaints? These are mere wind and are lost in the atmosphere!

१० दिल दपान छुम "लूक. कथि कन था'वित,
म्योन आसुन छुख. म'शिरावानी ।

But my heat says, 'Will you listen to the common people's jargon and forget my existence? (If Nature has no heart, as some people say, whence comes the human heart?)

१९ – अज्युक गाटजार

19 THE 'WISDOM' OF TODAY

१ आ'मिलन द्रेंठ आव अर्शस प्यठ खु'दाय
आ'मिलन दु'प खच यि अर्शस साज छाय ।

Righteous men discerned God in Heaven; men of worldly learning said it was Man raised to the skies.

२ अक्ल प्रान्यन आ'स बु'ड पैगम्बरा,
इल्म अ'ज़िक्यन सा'हिरा कहरे खुदाय।

Wisdom to the ancients was a Prophet (leading them to God); Knowledge to the moderns is a terrible sorcerer.

३ दीन-रस्त्यव य'च दिमागस द्युत फरोग,
दिल क'रुक पामाल ज़ह पृछ हस न दाय।

Men without any religion gave too much importance to the brain, and trod down the heart, never listening to its counsel.

४ राज़ खूलिक फितरतक्य नारस गिंदुक,

अन्सरन हँद्य जिन व'नाविक खाकि पाय।

They wrested her secrets from Nature, played with fire and made the giants of the Elements their slaves.

५ वातना'वुक तारकन तामत कमंद,

वर्क वाज़िक ज़न त अस्मान वलाय।

They cast their noose even at the stars and brought down electricity, the monster of the sky.

६ ज़ोरु ज़र इलिमन दितुक, हिम्मत त शौक,

गाटजारन का'सुनक खौफे खुदाय।

Science gave them power and wealth, courage and ambitian. Learning removed from their hearts the fear of God.

७ तिम दपान "दुन्या छु ज़र'न हुँद स'दुर,

ज़िंदगी तत मंज़ ज़र'न हंज़ छे ग्राय।

They say the universe is an ocean of atoms, and life in it is a particular movment of the atoms.

८ यत न आवस ग्राय तत प्यव मुर्द. नाव,

पानव'न्य ला'ज़िम छ ग्रायन लाय-लाय।

That the water which is still is dead; the waves, to be living, must stirike against one another;

९ यिम न व'ल्य या छ'ल्य हयकन मा'रित मरन,

फ़ितरतुक कानून छुट यिम हर्फ़ ढाय।

That those who cannot kill by force or cunning must die; such is the law of Natnre in brief;

१० फ़ितरतन थ'विम'त्य गुरन गाढन गिजा,

चीं त चां क'रितन, सु कुस बोज़्यक खुदाय।

That Nature has made small fry to be eaten up by large fish—the fry may cry or complain, but there is no God to listen to them;

११ ज़ोरवाल्यन हक छु गालन्य, बल्कि फ़र्ज़,

नातवां यिम ज़ाय या कमज़ोर द्राय।

That the strong have a right, nay, a duty to destroy those who were born weak or proved to be feeble.

१२ अ'र्य असन डीशित शिकारस जुव दिवान,

मं'द्य गय विसरित करन यम वुहय त वोय।

That the healthy should laugh to see their victim die; they are unsound who melt and sigh and sob.

१३ दहरिय'च मंज़ रूह वु'थ यु'त ताम शेव,

ज़न त पाताल्यव र'टत निव नागिराय।

Thus when the soul goes down the pit of materialism, it is lost—as Nag Rai of the folk tales was dragged down by denizens of the nether world.

१४ अत चहस कें'ह वोंत अत छम्बस न अंद,

यूत वु'न प्यत वु'न कुनुय वसनच छ त्राय।

This pit has no bottom, this ravine, no end. For having come down so low, we tend still to sink lower.

१५ गालनस प्यठ अक अ'किस गा'मत्य छि शेर,

राम-होन्यन हंज़ मनोशव थ'व न जाय।

We are brave as lions in destroying one another. Men are beating wolves in ferocity and rapine.

१६ रूठमुत द'य यूत छा फीरित ग'मुत,
क्या सना वुजि फेरिना तस सा'ज माय।

Has the offended God so turned away from us? Will not He even now have mercy upon us?

२०–पनण् कथ

20 About ourselves and our Vernacular

१ "तुहय वठिस प्यठ रावरान दोह,
चाव लुक नावन तरान,
का'शिर्यव तुहय कोन तरनुक,
सुलि केंह पाया करना।

(Says a sympathetic Indian to a Kashmiri) "You are wasting time sitting at the shore while other nations are taking to boats eager to cross over. Why do you not find ways and means betimes to go across?

२ मौन त्रावन, वुंद भावन छिव न,
ज़्यव छव ना सना?
छु'प. ब'जिमच रू'पसंज़ प्रान्य छ,
अम्मा यचि मा?

३ पाप. रस्त्यन हन्द्य दुख दा'द्य हावित,

वदनावान छिम यिति छासन. न्याय ?

But I am made the miserable looker-on at the pain and anguish of the innocent Is this too justice ?

४ सुख.लिशाय मः कुनि कुनि मुख हावान.

वुज़मलि खोत. ज़्याद. तत ज़ांह छुन. पाय ?

If a little happiness comes my way at distant intervals, it is never more lasting than a flash of lightning.

५ यी छु गुरुदेव । लूकन हुन्द ति संसार,

सुख-हांड नय त दुख दा'द्य ताप नय त छाय ?

Such is the world to my fellows also O my Guru,—either the agony of pleasure or that of pain; either hot sun or cold gloom.

६ तुहि क्या छुव ति अथि आमुत य.व सूत्य,

सुख. सुद्रस तुहंदिस पाथि न ग्राय ?

What have you found that your ocean of bliss is not ogitated by even a ripple ?

७ धर्म मूल तय शिवमय छु तुहि संसार,
दुख दरितुक किथ. पा'ठय अन्द्योव न्याय ?

The world to you is based on morality and is the manifestation of Bliss. How have you solved the problems of pain and evil ?

८ सोन गाटजार यत निश मूर्ख. विवहार,
त्युथ अनुभव प्रावनुक क्या छु ओपाय ?

The experience, the intuition, compared with which our 'wisdom' is foolishness! what are the means to attain that ?

२३–"भियि साअता बेह"

23 PRAY, SIT DOWN AWHILE

१ आय सुरुमत छयत गछवञ् छम रेह,
प'त्य गोम लुकचारस वज़ुमुत स्नह ।

My span of life is about to expire; my flame is about to be extinguished; the affection that bubbled up in my youth has disappeared.

२ पकना'वित आशयि थकना'वुस,
गाश. रछ.रस मंज़ यति अ'जिनम नेह।

Hope made me go hither and thither all night, till I was weary, and landed me at dawn in a gloom.

३ सुन्दर यि दृश्य छुम भासान विकरोल,
ज़िन्द'गीयिहुंद मुधुयर्र म. गोमुत वेह।

This beautiful landscape appears to me unsightly; the sweet things of life have become to me bitter as poison.

४ शायि शायि दय रंग. रंग. जाम पूरित,
पय ल'बुमस न कुनि अद. भरना फेह।

God is everywhere dressed in all kinds of garments, but even so I could not find His track. Is not my anguish natural?

५ बुजरस मंज़ थ'यपि र छ.ारुन कूठ,
तत छारनस छ. ला'ज़िम यावन तेह।

To seek Him in every nook and corner is very difficult in old age; such seeking requires the vigour of youth

६ कट. धर्मस आ'स प्यठ पंकज़ चाल,
मूल. तल. लूभ. ल्यम्ब डीशति गोम हेह ।

False righteousness had outwardly the look of a lotus flower (lit. grown in the mud); on looking deeper I was dismayed to see the mud of desire (for pleasures of heaven) at the root.

७ घट. अनवारि युन सूरम न द'पुहम,
प्युहमुत गुय छांगरि गछ़ भियि पेह,

Alas, for me the necessity to come here and 'await my turn at the grinding mill of life' has not ended. They said to me, 'The flour you ground so far is scattered to the winds; go and grind again.'

८ यिन. चानि छम दाद्यन दगि लुच लत,
आदन बाजि म्यानि, भियि साअता बेह ।

When you come to me (for pity's aske), I feel the pain of my many ills a little relieved, O My friend from early days; pray, sit down a little longer.

———

२४–नार हा !

24 FIRE! FIRE!

१ स्वरुम सु लाल. रुख मनस, जलाव लुग कज़ल वनस,
फ'रुम सु नार खि'रमनस, लगुस न केंहति ज़ेठनस,
दिलस हयतुन जिगर तत्यव त शोर वु'थ ज़ि नार हा ।

I mediated on my red-tulip-like beauty; the 'dark forest' began to glow. The fire burnt up my harvest. It spread in a wink. The Heart caught fire, the (neighbouring) Liver became hot, and there arose a cry of alarm, "Fire! Fire!"

——:-o-:——

२५–हाय संसार ! (बुजर)

25 AH, THIS WORLD!

(Old Age)

१ लुकचार ओस सुख. सोंत. पोषन काव,
याबुन राग. रित काल्युक चकचाव,

लुकचारस त यावनस कैंह नय द्राव,

उ'म्र छाय जन ग'य ड'ल्य ड'लिये हाय ॥०हाय संसार

Childhood was like flower-gathering in the spring of happiness; youth, like vivacious merry-making in the summer of attachments. Both were short-lived, and passed over us like the shadow of a cloud.

२ ताम यित प्यव बुजर्गकि हर्दुक वाव,

सुस्ती हयत त सर्दी त जर्दी आव

वर. गा'मत्यन वर्गन लुग चले जाव,

वाव. सुत्य गय सर्वकद हलिये हाय ॥० हाय

Presently came the Autumn-wind of old age, bringing with it feebleness, chill and pallor. Faded leaves began to bustle about; statures straight as cypresses were bent by the wind.

३ अ'र्य हिस त होश वोलवुन्य जानावार

छावान आ'स्य विषयन हुंद गुलजार,

हद. वाव. कैंह ग'ल्य त केह रूद्य बेमार

अडल्य'क्य त र'न्य अ'न्य ज'य त क'लिये हाय ॥०

Sound senses were like song-birds enjoying the garden of sense objects. Some of them were killed out-right by the autumn wind, others were left enfeebled, crippled, blind, deaf or dumb

४ यावन.कि वग. भोग.निश न पत्य च.ामुत,
पाप. दुर्गन कुन वे राह द्रामुत,
त.ल छुय ज़्युम त प्यठ नचनस च. आमुत,
उपदेश चोन मानिहा? ल'लिये हाय ॥०

How could one who, by the momentum of youth, continued to enjoy sense—delights and rashly ventured into the impassable fens of sin how could he listen to your warning. O Lalla, when you said, "There is a deep pit beneath you, and you are dancing on the treacherous floor covering its mouth?"

५ वेद् ज्योतिश त परि हयत ना'ली नाल,
उ'र रोज़नच चाल सोचेयि य'च काल,
रोगन क'र मात फुटरा'वित चाल,
रुख. चा'नुन पोज़ किस्रि तलिये हाय-हाय०

In constant consultation with physicians, astrlogers and priests, I thought long and decided on a clever move (as in chess) with

the object of continuing in sound health. But Disease defeated my tactics by introducing Decay (lit. rukh) imperceptible like water flowing under cover of husks.

६ गा'मत्य दा'द्य वु'तलित आय. फीर्य फीर्य,
ज़िर्श. ज़चि होंज विगर्यवि राद् शीर्य शीर्य,
ऋृण ज़न ल'ग्य हय्नि फय्रि २ चीर्य चीर्य,
लुकचार चेमत्य दुध. ग'लिये हाय–हाय॰

Ills that seemed to have gone for good reappeared with great force and began to demand back, as if it had been a loan, every drop of milk with which I was suckled in infancy—to squeeze it out of me. The worn-out rag (my body) hung awry on the other side if mended on this (side).

७ वुजरस छु चु'र लोभ क्रोध हट त अभिमान,
कम समभुन समुरत त समयुक ज्ञान,
काक अ'ख्यन छि काकन्य पूत्य ज़ानान,
नवि गाशिक्य अडगाटलिये हाय -हाय॰

Avarice, anger, obstinacy and pride increase in old age, while intelligence, memory and knowledge of the changed times are at a low ebb. 'Granny is out of wits,' observe the grand children, the half-wise of the 'new light',

८ अछ्य आस. रुत रूप द्रें ठ यिन. वापत,

कन सुन्दर शब्द बोज़न. वापत,

दा'ग्र क'र्य क'र्य छि बुज दुख दिन. वापत,

चशिम. बादाम त दंद मक्त. क'लिये-हाय०

Eyes were given to see the beautiful; ears, to hear sweet sounds and words. But now they remain only to cause pain by catching diseases—those 'almond-like eyes and 'pearly' teeth of youth!

९ दीप आ'सुख च. दर्शुन करनस युग्य,

का'सि हंज़िवति सुम-शाठ तरनस युग्य,

प्रेम पत्रय लेखनस त परनस युग्य,

छयत. गा'मच्य इम्बर्ज़लिये हाये-हाय०

Extinguished lamp of my fair eyes, you were a light with which I might see the beloved, cross a bridge or a shoal on my way to meet some one, or at least read and write affectionate letters.

१० हृदयस मंज़ यिम आ'स्य रत्य. रत्य. भाव,

सत, संतोष, शांती त दयसुन्द नाव,

फुट.वजि लंजि. प्यठ ज़न गाटल्य काव,

आ'ल्य तुल्य तुल्य वार. वार. चलिये हाय-हाय०

The virtues of truthfulness; contentment, peace, piety, and the like have gradually and one by one departed from my heart—as prudent birds remove their nests from a branch about to break.

११ तिलि हाव्यांत लोखुक उत्तम थान,
स’ज़ि वति हुंद स्यु’ध साद. क्रम त सोपान,
वति ष’क्रिमत्य ति मानुष-रूप भगवान,
तन. डीठख न ज्ञान-वुज़म’लिये हाय-हाय॰

Flash of intuition, once in my youth you revealed to me the high level of universal good-will, the easy ascents of the ssraight path, and the God-men who had trodden that path. But since then you never put in an appearance again.

१२ दुख-आवलन. मंज़. वु’ज किथ. कड़. नाव,
पव रा’वुमुत त खूर फुटमुत त वुथि वाव,
कुथ द्रामुत त मठमुत तारवुन नाव,
यीरवांज नावि चीरवन्य द’लिये हाय-हाय॰

How can I steer my boat safe out of the whirlpool of misery, now that I have lost my bearings, my oars are broken, the wind is adverse, the boat is leaking, and I

have forgotten Him who helps men to cross?
My boat is adrift and my clothes, drenched
with the water that is leaking in.

३ सम्भव छुन. समयस पतफेरुन,
हर्द-पत. भियि बनिमा रित.कोल युन,
क्रम. क्रिन्य पज़ि-शमनुक माघ वातुन,
युन ओसुम त यियिहे ब'लिये हाय-हाय०

Time cannot go backwards, and summer
fter autumn is out of question. In the order
f seasons the winter of cessation is due.
ince it has to come, I would it come sooner.

२ भगवानन यिम उ'पदा'व्य रत्य. भाव,
दोशु-कंडि रुस्त पीपा कांह मा द्राव,
शमुनुय ओत निर्दोश रुत उपद्याव,
मूदिस ज़ि सा'यं दुख-दा'द्य बलिये हाय-हाय०

Of all the good things created by the
rd, 'no flower is without its thorn. The
y unmixed good is cessation; for the dead
free from all disease and pain.

दय. मोल नय थविहे यि शमनच वत,
ज़िंदगियि नरकुय रोज़िहे नित,

धन्यवादस युग्य आसिहे त दयगत्त,
अ'स्य करहोन ग्रावन्न त'लिये हाय-हाय।

If the Lord, our father, had not made Death, and if this hell of a life were to continue for ever, Providence would not deserve our thanks we should overwhelm it with complaints.

१६ यी छु ज़गतुक ति अंद-शेहलुन त निर्वान,
शंकरसुंद शीन. धर. शून्य थान,
ज़ीव. बुंदन यि यस. तूर्य पकनावान,
काल. व्यथ ति क्रा'ल्य गछि भस्म ग'लिये हाय।

Such, too, is the destined end of the world—loss of heat followed by extinction, symbolized by the abode of 'Bliss' in the silence and solitude of eternal snow. The river of Time, which now drives us like drops towards the End, will, in course of time. itself fall into the abyss of non-being (Kashmir folk lore said that the river 'Veth' disappeared below Baramulla in an abyss called Bhasma Galla).

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२६ – रं'ग. चर

26 PRETTY SONG-BIRD

१ बाग.च परिय वन. सुंदरिये,
रंग. चरिये कवय ह'यतुथम दूर ?
च. कमी शतु.रन म्योन्य कन भ'रिये ? रंग. चरिये०

Fairy of gardens, beauty of woods, pretty bird of gay plumage, why do you keey aloof? What enemy of mine has poisoned your ears against me?

२ दारि प्यठ बोल भोष चोन यलि. बूज़मय,
धन्यबाद सूज़मय त मुचरिम नैन,
तामत च.ज़िख, नैन म्या'न्य ज़न खरिये-रंग च.रिये

You sat warbling on my window at) which I was thinking with eyes shut). I heard your song, thanked you mentally, and opened my eyes to see what bird you were Just then you flew away as if my eyes were repugnant to you!

३ कवियत छु ग्व'वुमुत मिजिमरिहुँद रम
कम तुहि छुब न काँसि गम छुम ती
राह छुन. तु'हि मनुषच पाप क'रिये ॥०रँग०

Poets have spoken of the shy antelope, but none of you is less shy, and that pains me. It is not your fault; we men are the sinners.

४ निर्दय वीनत वायु मँड़ल ज़ल. थल.,
बल. नय त छल. अ'स्य मारान छिव,
ला'गित ज़ाल वालवाशि छुक व'रिये ॥० रँग

We mercilessly kill you in the air, in water and on land by cunning, If we are not equal to you in strength, we use nets and traps, nooses and lures.

५ ज़िठि सुँद धर्म ओस कां'स्यन ललवुन,
ज़लवुन प्यवय यत रसनाबि नार
य'मि सा'न्य मन कजि खोत. क'र्य दरिये ॥०रँग

It is the duty of seniors to fondle and cherish the juniors (in evolution). But the taste for meat (may hell fire consume it) makes our hearts harder than stone.

६ उडवुन पँछी सहि किथ' पँजर ?
खँजर. सूत्य छुस करुनुय जान
मूर्खव पँजरन जालार. ज'रिये ॥० रँग०

How can a bird born to fly free endure cage? It is better for it to be slain with a knife. But we fools adorn cages with tassels (to make the prisoner happy!)

७ आज़ा'दिया छ. य'ति तति वडि बु'ड सु'ख,
दुख कैद्खानुक क्या गछि. कम
वेहि यु'द ज़ि आसन स्वनसँद्य क'रिये ॥० रँग०

Liberty is the highest happiness here or hereafter. The pain of imprisonment cannot be relieved if supposing, the fetters are made of gold.

८ क्या गव असि पननिस ऋषि धर्मस !
पर मस चत डल्य हिस तय होश,
खु'शव'र्य मार्गव वति राव'रिये ॥० रँग०

Alas, what become of our own religion of the *Rishis*, so that by driking foreign wine (i. e. adopting foreign culture) we have lost our wits and senses. We are lost by following the 'left-hand'- paths (e.g. Vamachar.)

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२७–ग़ज़ल

27 VERSES

१ खाक. तॖदस बाग. बुस्ताना क'रुन,
आब. कतरस खास. दुर्दाना करुन ॥०

God made a flower-garden of a heap of dust (the earth); He made fair pearls of mere drops of water.

२ गुल त बुलबुल ब्रोंठ यत खाकस वन्याय,
त'थय अथा डा'लुन त इन्साना क'रुन ॥०

He gave a kindlier touch to the earth that had so far become roses and *Bulbuls* (i. e. vegetable and animal kingdoms), and produced Man.

३ शूमवुन बखशुन त'मिस दिल तय दिमाग,
सारिनुय मँज़ रुत क'रुन दाना क'रुन ॥०

He endowed man with balanced head and heart, and so made him the wisest and best of all creatures.

४ रज़ बना'वन हुस्नके जज़बच कमंद,

इश.क खसवुन इश्क. पेचाना करुन ॥०

He created Love, ever aspiring higher like the flowering creeper, Ishq, and made the attraction of Beauty the rope by which it should climb.

५ लोल सुदरुक अक हुबाबा ओस दिल,

बँद त'थय मँज़ दर्द. तूफ़ना करुन,

The human heart was a bubble in the ocean of his love; but within this bubble He placed a whole storm of feeling.

६ छां'डब य.न्य ताअत क'रित जन्नत त हूर,

मस्जिदा लूर'न त दूकाना क'रुन ।

The man who performs religious duties and desires paradise and houris for reward, is like one who built a mosque and then dismantled it and built a shop.

७ सोज़ साज़िच बज़्म नूरा'नी क'रित,

शमअ गु'दवय पान. गु'ल - जाना करुन०

If the candle vanished after lighting up a concert of music and love, it has died well.

८ फ़ल्सफ़न कर्य ज़्याद. न'व्य न'व्य पेचुखम,

जुल्फ़ि पेचानस कुन्यय शाना करुन०

Where Philosophy tried to comb the clotted locks (of the Mystery), it only added to the complication of turns and twists

९ थामि गव रूज़ित सु दिल यत गाश आव,

चश्मि वीना चश्मि हैराना करुन ०

The enlightened heart is taken aback by awe, the eye that is made to see is robbed of expression.

१० फ़ख्र कश्मीरस छुना ? महजूर ह्यु

पैद साहिब - दिल सुखन - दाना क'रुन०

Kashmir may well be proud that she has given birth to a kind-hearted poet like Mahjur.

११ य'म्य गज़ल का'शुर बनोव अंगूर्य मस

शूमबुन देवान मैख़ाना क'रुन ०

Who made the lyrical verse of Kashmir as sweet as grape-wine (of Persia), and his beautiful book of verses a tevern.

१२ मस वुछित क'र जाय खा'ली का'ज़वा'ल्य,
मैकशव दु'प 'बारि ईहसाना करुन ०

When the 'Kanji-seller' saw this wine he withdrew; wine-bibbers said, 'It is very good of him to go away!'

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२८ – चौपायि

28 QUATRAINS

१ यत आदर्शस पतव नमव अ'स्य सारी,
यत कुन फीरत थ'कित लमव अ'स्य सा'री
यत कांह वा'तुय न सा'रिसय युस वा'तित
सुय बु'ड दय, त'स्य अँदर समव अ'स्य सा'री

The Ideal before which all of us must bow at last; to which we shall bend our steps after weary wandering; which prevades all but has not been reached by anybody—

that Ideal is the great God in whom we shall all meet and be contained.

२ पु'ज़-रुत-सुँदर छि जीव सा'री छारान,
अ'थ्य दीपस कुन छि ज़न त पाँपर्य लारान,
यत कुन युस पु'क त'मिस त्यूत छु दूर,
त'थ्य आदर्शस छु नाव प्योमुत नाराण ॥०

All souls seek 'Truth-Goodness Beauty'; all rush like moths towards this lamp. That Ideal which seems the farther away the nearer one comes to it — that is called Narayana (source and home of Man).

३ दय ज़ोन असी, दिवान केंह निश्बुद्य दम,
सीनस प्यठ ह्यत अलग अलग दीनुक थम,
लंजन कुन नेर.व्न्य छि हन हन दूरान,
मूलस कुन यित गछन छु दूयर कम कम ०

Some ignorant men, each of them supporting on his breast the standard of different religion, boast that they alone know God Those who wander towards the branches are separated more and more from one another; only when they turn towards the Root, they come nearer to one another (and to God).

४ दय ज़ा'नुक या वुछुक यि आसुत छु वनुन,
ज़ानुन कैंछा ग'यव तिथुय पान बनुन,
लछ वां'सि ख'सित छु त'त्य तिथुय दूर आकाश,
यम्य वुछ त'म्य थु'द हना ख'सित पान पनुन॰

'God has been known or seen, such claims are words that have been spoken illogically. For, to realize something perfectly is to be it. The end of space is still for away after one has travelled in space for a million ages Whoever is said to have seen God has in reality seen only himself raised a little higher.

५ आदर्श पनुन यिमव स्यठा थ'वुमुत पस्त,
तिम ढाय कदम ख'सित गछहन ना वद-मस्त,
पानस निश नेरुनुय छु हत वां'सि सफ़र,
मेरव २ हनोज़ दिल्ली दूर अस्त''

Those whose ideal is very low may well exult when they have risen a few steps. It requires a hundred lives to rise above the ego. Hence the proverb, 'Go on, go on, Delhi is yet very far away.'

६ मरनुक ति इलाज यस हकीमस आसान,
आसान आ'सित ति वुछ न करवुन इहसान,

छिस तोति वनान शास्तर 'दीनद्याल,
'रहमानि रहीम तस छु मानन कुरआन०

It is easy for God's perfect wisdom to remedy even death; even so we have never seen Him exercise such mercy. And yet the Hindu *Shastras* call Him 'merciful to the helpless' and the Quran declares Him to be clement and merciful'!

७ इहसान कुलस प्यठ छि अ'नी अ'स्य ति वुछान,
पन पोष ह'रिन छु कुल तवय दू'र रोज़ान,
ब्यां'लिस छु रछान कुल तवय ब्यालिस मंज,
जुजवन छु यिथय पा'ठय कुलस प्यठ इहसान०

Blind as we are, we too can see His mercy on the whole; He allows leaves and flowers to fall (in due season), for this helps the tree to remain strong. To protect the tree itself (against destruction) He puts it in the seed and takes good care of the latter. Thus even the parts (e. g. leaves ete.) share the mercy shown to the whole (tree), (for they can appear again in due season.)

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२९ – गज़ल

29 VERSES (on Idealism)

१ दिलदार ज़ा'नुम मायि हु'त, असि पानव'ञ यारान कु'र,
रहमन तसंद्य बखशिम खता, अ'श्य मुक्त मे नज़रान. कु'र ।

२ द'पुनम-च. कर म्या'ञ् चाकरी, में इज़्ज़तुक शुकरान कु'र,
द'पुनम-च. छा ह्यन्य नाज़ म्योन्य, तामत मि ज़ुव बैआन क'र

३ त'म्य डोलुनम शानन अथा, मसतस मे तहंदिस शान क'र,
नाज़ो नियाज़ुक साज़-बाज़ अद पानव'न्य क्या २ क'र।

1—3 I found the Beloved gracious, and we became lovers His mercy forgave my faults, and I presented pearls of my tears (of repentence) He wished me to be his devoted servant. and I thanked him for the honour. He said, 'You have to purchase (i e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e attempted to solve the mystery about him). Then we did all that suited wantonness on his part and submisson on mine.

४ मस खा'स्य वुछिमस चशमि मस्त त'त्य मे पज़ुन मैखान. कु
त'म्य हौसलस म्यानिस वुछित मस चावनुक पैमान. कु'

I found my tavern in his eyes which were like cups of wine. He made a wine-measure suiting my capacity.

५ इल्मन द'पुम-खुाबा वुछत, इल्मुक मि कोंह पर्वा न कु'र,
खा.बय छु य'च बिहतर मि वु'न, य'म्य पादशा मस्तान कु
६ शाइर, मुसव्विर बुत-तराश, अ'म्य खुाब.नय क्या २ न कु'
कुहकन त मज़ंनू अ'म्य बनोव अ'म्य शमअ तय पवनि. कु

5—6 Science said I had been dreaming, but I did not care; I thought such dreaming was better than waking (realism), for the former makes at idealist feel like a King; it makes poets, painters, sculptors, all other artists; it makes lovers like Farhad and Majnun; it lends a charm to candles and moths.

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